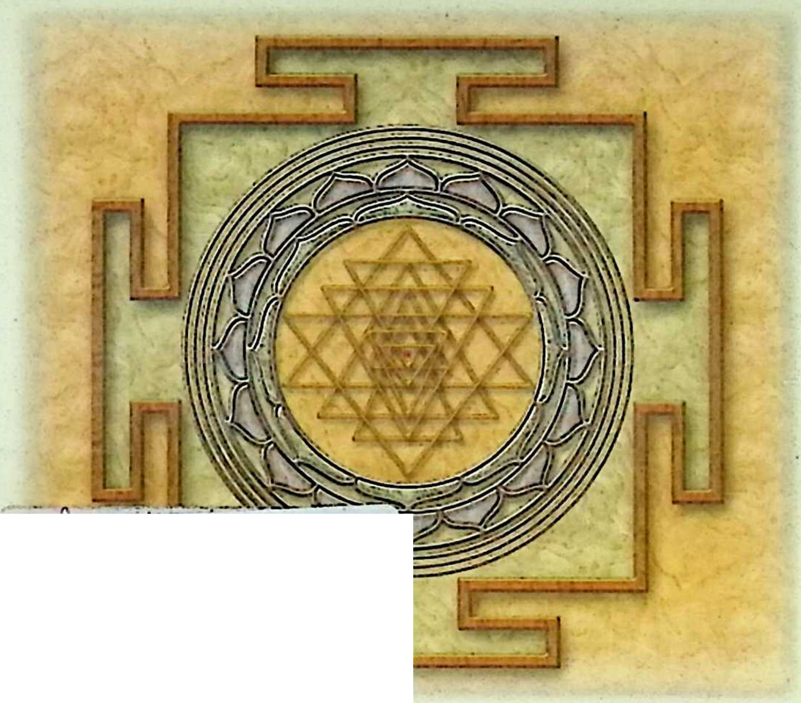
ह्रीं

Siddha Śrī Svatantrānandanātha's

Śrī Mātṛkācakra Vivekaḥ

श्रीमातृकाचक्रविवेक:

Mantra śāstra of Kāśmīra, revealing secrets of Mantra's origin and their meaning on the basis of mātṛkā inscribed Śrī Yantra called Mātṛkā Cakra



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Translation and Commentary by :

Giri Ratna Mishra

About the Book

When the great Siddha Śrī Svatnatrāndanātha was ordered by Lord Śiva to correlate Māt̤kās (Saṅskṛta alphabet) with Yoga mārga, he started doing so on the basis of Māheśvara sūtras. Being failed to do, so he went into a cave of hill top called as Kankācala and started his penance by the result of which a Śrī Yantra incarnated from sky and Siddha was able to understand this secret. The Siddha seer found that Māt̤kās are classified in four states called Jāgrata or Awaken state; Svapna or Dream state, Suṣupti or Deep sleep state and Turīya or Fourth state and above all is Turīyātīta state which is house of all. He explored that they all are related to each other in a way that they reveal the secret of evolution and liberation of living being and secrets of Lord Śiva and Śrī Lalitā Tripurasundarī. He explained all this by the help of Sūtras.

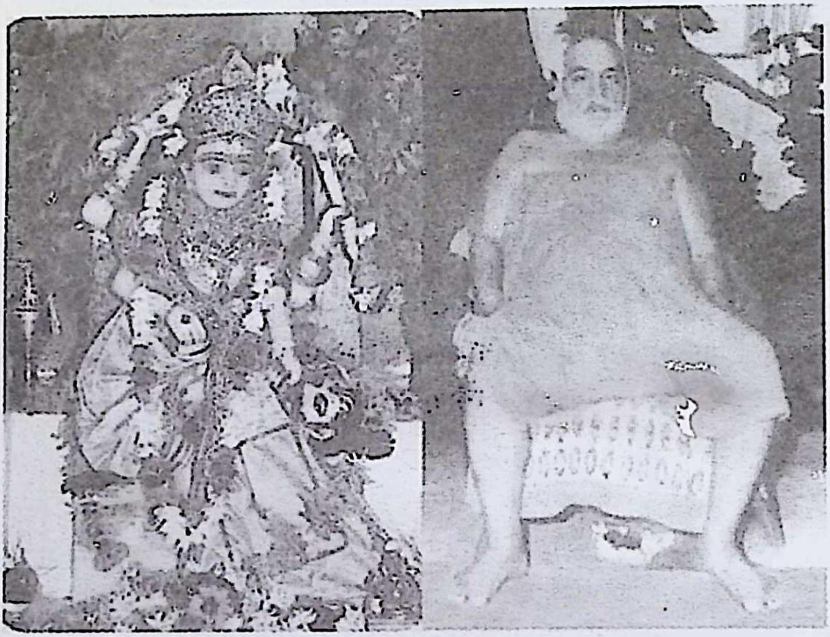
Being divided into five chapters, first four chapters of this book keep saying that Lord Śiva's power is frigid in nature however as he writes fifth chapter, he reveals a secret which is no less than a great suspense of this entire work.

With great command on subject, great seer had compile the entire mystic relation of Śrī Lalitā Tripura Sundarī, Śrī Yantra, Māt̤kā, Lord Śiva, Śakti, living being, four states with fifth one, prameya, pramāṇa and pramātā and this world in such a beautiful manner that it looks more a Tāntrika symphony than a Tāntrika book.

Cont...

ŚRĪ MĀTṚKĀCAKRA VIVEKAḤ

श्रीमातृकाचक्रविवेकः



।।ॐ ऐं ह्रीं श्रीं श्री गुरुभ्यो नमः।।

।।श्रीपीताम्बरापीठाधीश्वरान्नतश्रीस्वामीवर्यस्यचरणार्विन्दार्पणंऽस्तु।।

CHAUKHAMBA SURBHARTI STUDIES
22

Siddha Śrī Svatantrānandanātha's

ŚRĪ MĀTṚKĀCAKRA VIVEKAḤ

श्रीमातृकाचक्र-विवेकः

With Sarveshwari English Commentary

"राष्ट्रिय संस्कृत संस्थान (मा.वि.)
नई दिल्ली द्वारा उपहार स्वरूप
निःशुल्क प्रेषित की गयी है".

by

Giri Ratna Mishra

[redacted]

CHAUKHAMBA SURBHARATI PRAKASHAN
VARANASI

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Preface

म. क्ष

When there was nothing, Lord of Nothing only dwelled; while being nothing. It is hard to imagine with limited mind; the situation which than was. There was not even silence, no directions and not even darkness; as everything was within the Lord of nothing. After dwelling this way, consciousness of Lord shook him and Lord got to know about its self being. Lord decided to create this world for its joy, it ordered its Consciousness to create the world and Consciousness did so. It created, various universes. It created, various filaments. It created various galaxies and when the time came it created this world also. Though such a great creation was done but there was deep frigidity all around. This creation was speechless!

Till the time Lord of everything took shape of Siva, when Lord saw that his creation is speechless, there is no sound at all! He played his *ḍamaru* (hand-drum), play of his hand-drum produced first ever sound of this world. As the sound was the virtue of desire of *Mahesvara* (Lord of the Gods); these sounds together were called *Māhesvara sutras*. This sūtra created grammar and human being got the capacity to speak.

When the time moved on, human-being started a quest to know who they are! They, started searching here and there! Again it was Lord of everything who came out for help. He discoursed some mystic spells in the form of *Vedas, purāṇas* and *Tantras* etc. They became lifeline and user manual for those who live on this planet and beyond this planet.

Humans started realising their real-selves. Again they rose a question! How these mystic spells work?

Lord of everything (the one who is famous for doing five things: manifestation, operation, destruction, concealment and grace on this creation), graced the humans by telling this secret. He told that although the *Mantras* are made up of *Mātṛkās* (*Sanskrit* alphabet), they are not formed by the virtue of grammar of *Sanskrit* or any other language of this world. They are created by a *Cakra* called *Mātṛkā Cakra.*

Mātṛkā

Sanskrit letters from *a* to *kṣa* are known as *Mātṛkā*. The vowels in it are:

अ, आ, ई, ई, उ, ऊ, ऋ, ॠ, लृ, लॄ, ए, ऐ, ओ, औ, अं अः

a, ā, i, ī, u, ū, ṛ, ṛk, lṛ, lṛk, e, ai, o, au, aṁ, aḥ

Similarly the consonants are:

क, ख, ग, घ, डच, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द,
ध, न, प, फ, ब, भ, म

Ka, kha, ga, gha, ṁa, Ca, cha, ja, jha, ña,ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, phi, ba, Bha, ma

य, र, ल, व, श, ष, स, ह, ल क्ष

ya, Ra, la, va, śa, ṣa, sa, ha, ḷa kṣa

Various permutation and combination of these vowels and consonants together form the words. *Mantras* also are formed by their permutation and combination though they don't evolve by the virtue of grammar (although they fill on the rules of grmmar) for ex:

नमः शिवाय

// Namaḥ śivāya //

Why is it that these letters only invoke Lord Siva and not the set of other letters? What is very special in this combination? The answers to these questions are given by Lord Siva himself.

There are various great works on this topic to answer these questions a few of them are: *Śrī Parātriśikā, Śrī Svacchanda Tantra, Śrī Nityaṣodaṣikarṇava, Śrī Prapñcasāra Tantra* (of *Ādi Saṁkarācārya*), *Śri Śārdātilaka Tantra, Śrī Tantrāloka,Śrī Mātṛkāraṇava* (not available now), *Śrī Mālini vijyottara Tantra, Śrī Vidyārṇava Tantra, Varivasyā rahadyaṃ* and this great epic called *Śrī Mātṛkācakra Viveka.*

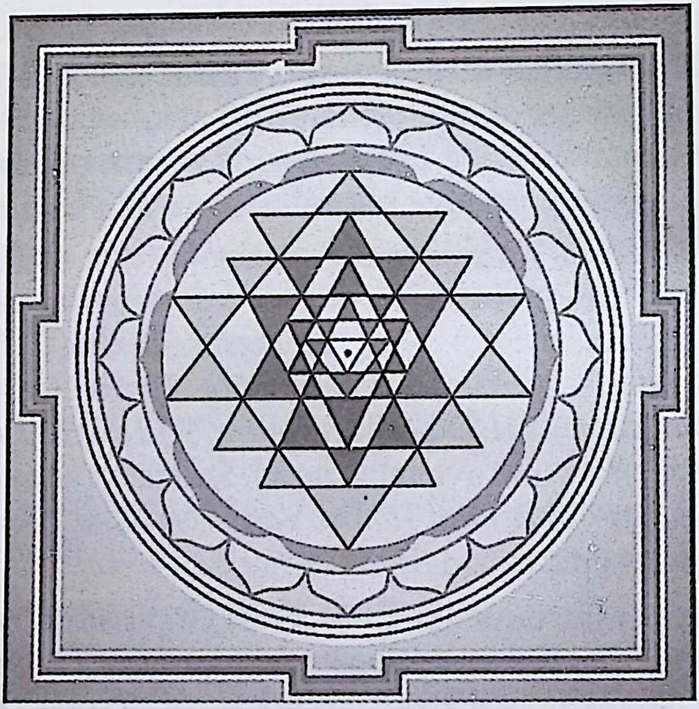
As per introduction of M.M Sri Gopinath Kaviraj Ji in *Mantra evam mātṛikao kā rahasya* (written by Dr Siva Shankar Awasthi), schools of Tantra like: *Siddhāntaśaiva, Vīraśaiva, Pāśupata, kaula, Natha* and *krama* also have given the phenomenal thoughts on this topic. I have not seen them though I accept that they also are the great schools which tell that what is *Mātṛkā* and how *Mantras* work?

If you ask me, "Which is most reliable thought of school?"

I would say, "All of them take to the feet of *Śrī Tripura-Sundari*, hence all of them are equally great!"

Śrī Mātṛkā Cakra

Śrī Yantra, when reveals the secrets of use of *mātṛkās* in *Mantra*, it is called *Śrī Mātṛkā Cakra*. The *Śrī Yantra* and its various cakras, along with their names, are shown in the picture below:



Śrī Mātṛkā Cakra

बिन्दुत्रिकोणवसुकोणदशारयुग्ममन्वश्रनागदलसंयुतषोडशारम्।
वृत्तत्रयं च धरणीसदनत्रयं च श्रीचक्रमेतदुदितं परदेवतायाः।।

Bindutrikoṇavasukoṇadaśārayugmamanvśranāgadalaṣodaśāram/

Vṛttatrayaṁ ca ḍharaṇīsadanatrayaṁ ca
śricakrametaduditaṁ paradevatāyāḥ//

Components of *Śrī Mātṛkā Cakra*

1. Red *Bindu*: *Bindu*
2. Upside down white triangle: *trikoṇa*
3. Eight red triangles: *Aṣṭāra*
4. Ten blue triangles: *Antaradaśāra*
5. Ten red triangles: *Bahirdaśāra*
6. Fourteen green triangles: *Caturdaśāra*
7. Red lotus: *Aṣta dala kamala*
8. Blue lotus: *ṣodaśāra* (or *ṣoḍaṣa dala kamala*)
9. Outer rectangles: *Caturasra*.

The secrets of *Mātṛkās* used in *Mantra* are revealed when the entire *Yantra* is understood as per the phenomenon of origin, operation and destruction of this entire creation.

There are various Great Books on this topic which explain in detail, what actually the *Śrī Yantra* is! *Śrī Paraṣurāma kalpasūtra, Śrī Śrīvidyāraṇava Tantra, Varivasyārahasya and Śrī Nityṣodaṣī kārṇava* are the major Books to understand the philosophy of *Śrī Yantra*.

Mantra forms, when Mātṛkā's are arranged as per the desire while knowing the attribute of *Mātṛkās* in various states of creation. This book tells these attributes in detail. One who would adopt it, would be able to understand the meanings of *Mantras*.

Śrī Mātṛkācakra Viveka

This Book was composed in Kashmir by the great seer of *Siddha*-cult named *Śrī Svatantrānandanātha Jī Mahārāja*. There is no information about his birth place, life and time accept the fact that he was blessed by Lord Siva himself by the virtue of which, he wrote this Book.This Book comprises of five chapters which have total 121 *sūtras* in it. I take it that only work speaks in case of Greats!

There is only one commentary of this Book available which was written by great *Śrī Śivānanda munī jī Mahārāja*. This commentary is quite lucid, I can say that it was nearly impossible for a man like me to translate this book without the commentary of *Munī jī*. This commentary contradicts with writer at a few places where commentator has expressed his own views.

The Hindi commentary of *Śrī Krishṇānada Budhauliā Jī*, which is published from *Śrī Pītāmbarā Pīṭha* Datia; which is none other than blessings of Sri Swami Ji Maharaj, Datia was very helpful for the commencement of this work. I accept that this English commentary is the grace of Sri Swami Ji Maharaj.

At a few places, I have also found that the commentator's views must be fine-tuned; I have added my views in a bracket in *italic* character in smaller fonts.

The first chapter of this book is the introduction of this complete Book; first sūtra of every chapter is preamble of that chapter, in that case I don't see that I must write a separate detailed introduction of this Book.

The beautiful and explanatory diagrams and tables have been added in this book for the sake of readers; this would help them to understand the topics.

This book had been translated very carefully and then had been thoroughly revised but I know that I am not capable enough to translate such a great work. It would certainly have errors in it. I request to learned readers, "Please do let me know where I have to correct. It would be incorporated in future". The names of chapters, four and five were not given in Book so I have given names to them; I hope that the Mother, Great writer and commentators will forgive me.

ॐ शम्

Acknowledgement

I salute to my Guru *Aghoreśvara Bhagvāna Rāma Jī*! He is great social reformer and mystic master of this country. This work is his blessing only. This work is done by him only. Please take it that whatever you find correct is what my Guru had done; whatever you find wrong, it is my mistake, i.e. I was not able to understand what he wanted to tell me.

I thank Sri Swami Ji Maharaj, Datia when I completed writing of Śrī Baglātattva Prakāśikā, I thought I should work on this book. I had a hesitation, I thought, "The book was brought into light by Sri Swami Ji Maharaj, it would not be good to translate it in English."

He then came in my dream, where I was sitting in the office of *Śrī Pītāmbarā Pīṭha*, he directed to someone in the *Pīṭha* and asked him while indicating at me, "Give him a copy of secret book of *Pīṭha* on *Mātṛkā, which is only for the pupil of Śrī Pītāmbarā Pīṭha!"*(He spoke this in Hindi) It was no less than a surprise for me to see him in my dream, where he himself directed his team member to give me the secret Book on *Mātṛkā*. That was the day when I decided to work on it. I thank to him, he is Great master and his blessings have always purified my soul.

My salutations to my mother Srimati Padma Mishra and father Sri Raghvendra Mishra for accepting and appreciating my zeal to work in this field.

My thanks to my wife and my own consciousness, Dr. Anupama; she had been instrumental in the translation of this book; her time to time guidance to understand the complex topics, made me work on this book swiftly. My daughter Aparajita, also must be thanked who maintains the patience when I work; it is not an attribute of the toddler of her age.

I thank to Mr Neeraj Gupta for publishing this book.

Āśvina Śukla Ṣaṣṭhi **Giri Ratna Mishra**
Saṁvata-2072 Sitapur

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।।ॐ तत्-सत्।।

प्रथमो खण्डः

तात्पर्यविवेकः
The Judgement of Purport

Invocation Shloka Commentary

नमस्तेज त्रयीसर्गविश्रान्त स्थानशक्तये।
तदुत्तीणोर्ध्वविश्रान्ति स्फूर्तये गुरुमूर्तये।।1।।

स्वतन्त्रो नाम सिद्धोऽभूदादि नाथस्य लोचनात्।
मातृकार्थोपदेशेन लोकाननु जिघृक्षतः।।2।।

प्रभवाद्देवदेवस्य ससद्यो मातृकार्थवित्।
रहस्यमेतद्योगेषु योजयेतीति शासितः।।3।।

सविसृष्टस्ततस्तेन कनकाचल कन्दरे।
समाहितमनाश्चक्रे मातृकार्थ प्रचिन्तनम्।।4।।

तस्यमूलमनोरर्थं तत्सूत्रैसंजिघृक्षतः।
व्यामूढ प्रतिभा शक्तेः प्रमेयार्जव निश्चये।।5।।

पपातगगनादग्रे श्रीचक्रंशिव चोदितम्।
शैव शाक्त चतुः पञ्च त्रिकोणश्लेष जीवितम्।।6।।

मन्वस्त्रदिगरद्वन्द्व नागास्त्र त्र्यस्त्रविन्दुभिः।
स्पष्टैर्विभाव्यैर्वेदास्त्र नृपनाग दलैर्युतम्।।7।।

नवचक्रात्मकं यन्त्रमितिचक्रस्य तत्त्रयम्।
तथालोक्य महाबिम्ब मातृकार्थ प्रकाशकम्।। 8।।

सजात प्रतिभः सद्यो विद्यामाद्यामनेकधा।
व्याचष्टे सुगमै सूत्रैस्तानि सिद्धेषु चार्पयत्।। 9।।

ते च सिद्धास्तदादेशात् मूलमन्त्रार्थ शासनम्।
पात्रेषु न्यक्षिपन् गुप्तं पारम्पर्य प्रवृत्तये।।10।।

एवं परम्परा प्राप्त महामन्त्रार्थ शासने।
श्लाघ्यते मातृकाचक्र विवेको नाम संग्रहः।। 11।।

ग्रन्थोऽयमुपदेशैक बोध्य सिद्ध जनप्रियः।
वृत्त्या विविच्यते लघ्व्या शिवानन्दात्मनामया।।12।।

आदि सिद्धोपदेशोऽयमनिर्वाह्यः परोक्तभिः।
ततः संवाद सन्नाहैर्नादृतो ग्रन्थ विस्तरः।।13।।

I salute to the aura, which rests on *Trayi (Jagrat, Svapna and Suṣupti)* the abode of Śakti. Beyond that is the place of rest *(Turīya)* where, Śrī Guru throbs eternally. *Śrī Swatṁtrānaṁdanatha* was directed by *Śrī Ādinātha Jī* to connect the Mātṛkās with Yoga for the sake of wellbeing of human civilization. He first of all tried to solve this question by the help of grammar of this world (*Māheśwara Sūtra*) but he was not able to do so. Then he went to the cave of mountain named *Kanakāncala*, where he devoted his consciousness to understand the meaning of *Mātṛkās*, by effect of which Lord Śiva himself highlighted the Śrī Yantra, the union of four *cakras* of Lord Śiva and five *cakras* of Śakti. This Śrī Yantra has a manvasra, daśārayugma, nāgāsra, tryasra and Bindu. This has a clearly visible vedāsra and nṛpanāgādala. While looking at the great image of Yantra with navacakra, he was able to resolve the puzzle of Mātṛkā. While learning it this way, he tugged them selflessly in the lace of Sūtra for the sake of wellbeing of mankind. The great Siddha *Deśikendra* gave it to able disciples very secretly while following the tradition of his cult.

I *Śivānanda* got this from the antiquity of Gurus and am attempting to write the short commentary on *Śrīmatṛkācakraviveka* named highly venerable Book.

जाग्रत्-सुषुप्तिकृत्-दक्षिण-वाम-भागाम् ।
स्वप्न स्वभाव-परिक्लृप्त-जघन्य-भागाम्।
तुर्यातितुर्य-घटितानन-हृत्प्रदेशाम् ।
प्राणेश्वरीं परशिवस्य परामृशामः ।।1।।

Having right and left parts of her body as *Jāgrata* and *Suṣupti* states respectively, her womb is *swppna* state and her face and heart are *turya* and *turātīta* states respectively; the Lord of life of Paraśiva is her *Vimarśa Śakti*!!!

This surely is the soul of Lord of supreme Lords, who is present in this world as *Vidyā* and *Maya* both and dwells as power of *Vimarśa* within and outside various principles; while robbing off the conflicts between them. The great *Siddha Śrī Swatṁtrānandanatha* spread this knowledge which is great band or holding rope of all the vowels of this universe along with literature, being of the form of eternal truth, this discourse is on the meaning of *Mātṛkā Mantra*. In order to prove that Goddess herself is the meaning of *Mātṛkā Mahāmantra;* first of all he tells about *Jāgrata* stages etc.

***Jāgrata* (Awaken) state:** The stage in which the seeker dwells after waking from *Suṣupti* and differentiates between object to object is known as *Jāgrata*

***Suṣupti* (deep sleep) state:** The state of frigid-sleep.

They both are the right and left body parts of mother. *Jāgrata* state is Karma based stage, as the karmas are done mostly by right-side of body, Goddess's right body is said to be *Jāgrata*. As the body is not operational during sleep and left body part is also not operational during sleep, it is said that her left body part is *Sushupti* stage.

[This is generic statement, it is considered that all the humans use right hand for action in general etc.]

***Svapna* (dreaming) stage:** It is the stage between awaken and deep sleep, in this stage dreams are visualized, thoughts of empirical world come during this stage only, it is considered as the one which gives birth to the thoughts and hence womb of Goddess is said to be this stage.

This way pregnant stage is Deep-sleep state, conceiving stage is Dream state and raising stage is the Awaken state. The triangle formed by them is known as soul's triangle (*Jīva Trikoṇa*). After researching these, now *Turya* and *Turyātīta* states (the form of *Śiva*), are discussed.

***Turya* (fourth) state:** This stage only flashes as, the three above mentioned states. Although this *Turya* state (the form of *Śiva*) is one and no differentiation is visible. Due to pervasion of *Cit* there is always lack of empirical consciousness in fourth state.

***Turyātīta* state:** In this stage, the soul becomes isolated from the stains of extrinsic world. The liberated pure, introvert and resting state known as *Turyātīta* state.

These two states are face and heart of mother. As the Fourth state eats away all the previous states, it is said to be mouth of mother. Mouth only does the business of eating. As *Turyātīta* state is life breath of the stages, it is said to be heart of Mother.

[Note: Jāgrata, svapna, Suṣupti and Turīya states have been mentioned as Awaken, Dream, Deep-sleep and Foruth states respectively throughout the English commentary.]

Hence the *caturasra* of Śrī Yantra is exposition of *Jāgrata, svapna, Suṣupti* and *Turīya* states. Or else, if we consider Fourth state is of three types (due to three forms like Awaken etc.), then Awaken and two other states of soul and Śiva together, form the six organs of Goddess.

The way heart is the source of breath similarly the turātīta state is like prāṇa kalā for Awaken state, Deep-sleep state, Dream state and Fourth state evolved from body parts of mother or else, Awaken state, Deep-sleep state and Dream state of Fourth state and body triangle (right and left body parts and womb) evolve six organs of mother. This is way the Lord of Lord Śiva's breath (Prāṇeśwarī) is said to have four or six organs. It may seem that there is some sixth stage also of (Prāṇeśwarī) which is beyond the Śiva, but it is not. It must be considered as rise of power under the power of Vimarśa of *Citsāra (Citasārbhūta Vimarśa Śakti)*. Use of *Parāmṛśāma* etc. tells about the salutations to the supreme deliberating (vimarśātmaka) power of Lord Śiva only.

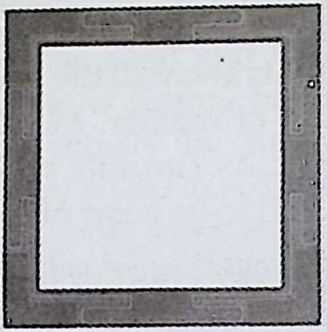


Fig.1: caturasra of Śrī Yantra;
the representation of four stages

स्पर्श स्वरोल्लिखित जागरसुप्त्यवस्था-
मन्तस्थ सूचित सुषुप्त्युदित प्रबोधाम्।
ऊष्मोक्त जागरदशोदित सुप्त्यवस्थां-
मन्त्रोत्करस्य जननीं मनसा विशामः।।2।।

Sparśa **and vowel letters describe Awaken and Deep-sleep states respectively. Letters from** ***Ya*** **onwards describe about the dreams, which arise during deep-sleep.** ***Turīya*** **stage during Awaken state is known by** ***ūśmāṇa*** **letters. Hence I salute to the Goddess who gave birth to the Great Mantra which has four stages like Awaken, Deep-sleep, Dream and Fourth!!!**

Comprising of five stages and five parts, the sum of all principle powers of Lord Śiva, is known as *Mātṛkā Mahāmantra*.

Sparśa **letters:** Letters from *Ka* to *Ma* are subject of creation and destruction of this world hence they are called *sparśa* letters.

Vowels: Being hit by the throat and palate there is merely expansion and contraction of *nāda* only, hence the vowels from *A* to *Aha* are *nāda* only. It is said that *'swaro nādaḥ'* there is one group which lies between the vowels and sparśa they are *Ya, Ra, La* and *Va* and they are called antasṭha; they make the dreams ascertain. The worldly materials like pot etc. can merely be seen in dream and can't be felt as is done during the Awaken state, hence Dream state is also called research of worldly materials.

"Uśmāṇa: *Śa, Ṣa, Sa* and *Ha* are ūśmāṇa. "Uśmāṇa is a phenomenal word (as per grammar) however they are sparśa letters; when they are relived from the contraction and are exposed to the world, then the heat is generated from them and the letters are called ūśmāṇa. This way the nāda again gets displayed by the help of pronunciation of *Śa, Ṣa, Sa* and *Ha*. Hence these ūśmāṇa words represent the 'Fourth state.' The *Yoganidrā,* which is above Awaken state but not deep-sleep is known as *Turīya* state. Their representatives are ūśmāṇa letters.

This way Goddess *Mātṛkā* of the form of four stages is indicated by vowel, *sparśa,* antasṭha and *ūśmāṇa* and dwells in this world as *Śrī Vidyā, Parā, Bālā* and the group of various Mantras. The writer of Sūtra this way salutes to the Goddess for the sake of attaining the accomplishments by the grace of her blessings. Here after telling about ūśmāṇa letters of Fourth state is set to tell completely about *'Kṣa'* which is *kūta* letter and belongs to turātīta stage.

[The classification of letters as per sūtra is as given below:

Svara:- अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ऌ, ॡ, ए, ऐ, ओ, औ, अं, अः
Sparśa:- क, ख, ग, घ, ङ।
च, छ, ज, झ, ञ।
ट, ठ, ड, ढ, ण।
त, थ, द, ध, न।
प, फ, ब, भ, म।
antasṭha:- य, र, ल, व
ūśmāṇa:- श, ष, स, ह।
kūtastha:- क्ष।]

संकोच-संश्रयण-वर्जन-भाव-भङ्ग्या-
जाग्रन् सुषुप्ति-दशयोर्गमकौप्रयत्नौ।
द्वौ स्पृष्टता-विवृतते विदितौ सुधीभिः
स्पर्शस्वराक्षरगतौ परिशीलयामः ।।3।।

On the basis of seize and release of contraction, the Awaken and Deep-sleep states are represented by sparśa and vowels respectively. Efforts of 'spṛśṭatā' (or touch effect) of sparśa letters and 'vivṛttatā'(or revolving around) of vowels are told.

The sounds produced by throat, are shown in the diagram below:

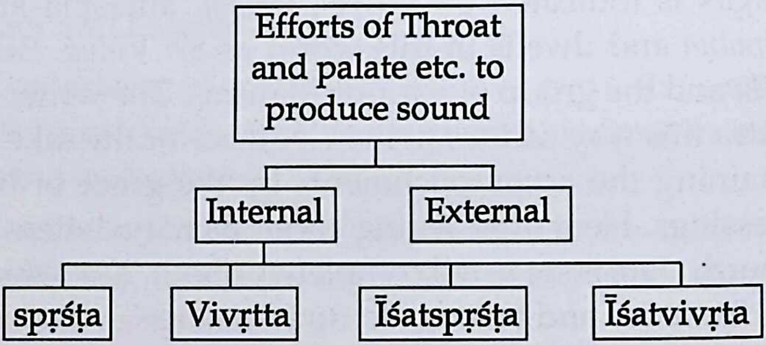

Efforts of Throat and palate etc. to produce sound
Internal
External
spṛśṭa
Vivṛtta
Īśatspṛśṭa
Īśatvivṛta

Fig.2: Various efforts pub by throat or palate etc. to produce sound.

***Spṛśṭa*:** The production of sound due to the confluence of lower and upper part of throat and palate is known as *spṛśṭatā*.

***Vivṛtta*:** The separation of the above said unification is known as *vivṛtta*.

The adoption or release of contraction in resemblance with *spṛśṭatā* and *vivṛttatā* are symbolic to the 'Awaken' and 'deep-sleep' states respectively. The way finger indicates the object, the pronunciation of sound tells which stage it highlights.

The thoughts of differentiation in the 'Awaken state' ceases the supremacy of soul, whereas during 'Deep-sleep state' soul feels completeness due to the above mentioned release of contraction. Hence the way soul's supremacy contracts during the 'Awaken state' the nāda (or vowel effect) ceases in the pronunciation of that letter.

Similarly, the way soul is released from contraction during 'Deep-sleep state' the *nāda* of vowel also releases, during the pronunciation of letters of Deep sleep state.

Hence due to adoption and release of contraction, the letters of *sparśa* and vowel class are said to be of the class of 'Awaken state' and 'Deep-sleep state'.

Although '*viditau sudhībhiḥ*' is used as an adjective for '*praytnau*' by which it is very clear that the pronunciation of *sparśa* and vowel letters are the product of two different kinds of indicative setups ('awaken' and 'deep-sleep' states); then also the base of effort to produce the sound is adoption and release of contraction Hence the *'praytnau'* (efforts) are said to be the indicative element of states arise due to their treatments. The way writer wants to research by the help of Vimarśa of *'praytnau'* (efforts) we also have the same goal.

[Exercise: Say 'ka'you will feel that your throat contracts, this contraction only is the representation of 'Awaken state' hence the letter 'ka' is the letter of Awaken state. Hence their class which is class of sparśa is of the stage of 'Awaken state.'

Say 'a', when you say this you would feel that all the contractions are released hence the same belongs to 'Deep-sleep state'. The class of vowels are 'Deep-sleep state'.

Writer: Writer of Sūtras

Vowel: English word for Svara.]

स्पृष्टिर्यवर्गविषया विवृतत्वयुक्ता
स्पृष्ट्यान्तिवा विवृतता च शवर्गनिष्ठा।
तौ स्वप्न-तुर्य-दशयोर्गमकौ प्रयत्ना-
वेतौ स्मराम्यसकला-परिपूर्तिपूत्त्यौः ।।4।।

Spṛśṭatā having _vivṛttatā_ are subject of Ya class and _vivṛttatā_ having _spṛśṭatā_ is subject of _Śa_ class.

This way spṛśṭatā is incomplete in _Ya_ class and _vivṛttatā_ is incomplete in _Śa_ class.

Hence both the classes are indicator of 'Dream and 'Fourth states' of the form of incomplete contraction where incomplete contraction is full of incomplete vivṛttatā.

'Antaṣṭha' and *ūśmāṇa* classes' are called the 'Dream state' and 'Fourth state'; this Sūtra tells the same.

Ya class although are spṛśṭa but this *spṛśṭa* has some *vivṛtta* hence the indicative elements of this class are mixed (*praytnsya spṛśṭtayā..*). Here *spṛśṭa* is prime and *vivṛtta* is mixed; here the effect of *vivṛtta* is seen in pronunciation hence this effort is called īśat-spṛśṭa.

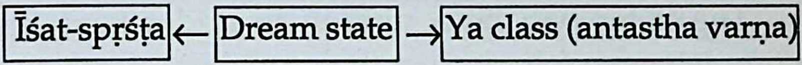


Fig.3: Relationship between dream state, antastha letters and Īśat-spṛśṭa letter

Vivṛtta is prime in *Śa* class with some mixture of *spṛśṭa*, hence due to presence incomplete vivṛtta, these are known as *īśat-vivṛtta*.

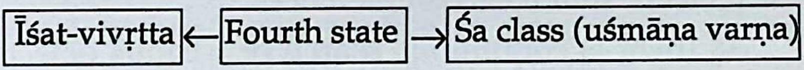


Fig.4: Relationship between fourth state, īśat vṛtta and śa class

Hence *īśat-spṛśṭa* and *īśat-vivṛtta* efforts are indicator of 'Dream state' and 'Fourth state'. Similarly antasṭha and *ūśmāṇa* classes also have *īśat-spṛśṭa* and *īśat-vivṛtta* efforts.

Here, the principle of Sanskrit grammar is accepted by the writer that cause behind *sparśa* class has *spṛśṭatā* and cause behind antasṭha class is *īśat-spṛśṭatā* but he disagreed with grammar in terms of defining the vowels and ūśmāṇa classes. Here he declared vowels and *ūśmāṇa* classes to be of the category of *īśat-vivṛtta*.

पूर्णैवपूर्तिरविकल्पपदेसुषुप्तौ जाग्रत्यपूर्तिरपिसंसृतिधाम्नितद्वत्।
जाग्रत सुषुप्ति समवायपदे तुरीये स्वप्ने च तादृशितयोरसमग्रतैव।।5।।

Completeness of soul is felt during 'Deep-sleep state' and complete contraction of soul is felt during 'Awaken state'. As the 'Dream state' and 'Fourth state' are mixture of above mentioned two stages; both have feeling of incompleteness in them.

The Sūtra had been written to understand the completeness felt during the 'Awaken state' and 'Deep-sleep state' which is matter of experience. During the stage of *nirvikalpa* 'deep-sleep', all the senses take rest and hence the completeness is felt. It is proved from the experiences that lack of options is indicator of completeness. Hence during '*nirvikalpa* deep sleep' soul feels completeness.

As there is continuous search of various objects along with tendency of differentiation between them, there is lack of rest during 'Awaken state'. Hence 'Awaken state' is the place of extreme rise of options in mind. When these options develop completely the contraction of soul also happens completely. This is proved by the experiences. Hence during the 'Awaken state' soul's incompleteness is experienced.

Fourth state: 'Fourth state' is mixture of 'Awaken state' and 'Deep-sleep state'; although the Deep-sleep in this stage comes with rest of *Cit* (relaxing *cit*), 'Awaken state' experiences are also seen during this stage. Hence due to touch of multiple tendencies, the Fourth state is follower of 'Awaken state' and hence it is called mixed stage.

Dream state: Although there is dominance of multiple tendencies during 'Dream state' but as both

Awaken state and Deep-sleep state are equally found in it, it is also called the mixed stage like 'Fourth state'.

Hence 'Deep-sleep state' is the only state in which soul feels completeness. Dreaming and Fourth states are incomplete due to incompleteness of contraction. In short, soul is complete in 'Deep-sleep state' and totally contracted during 'Awaken state', hence they are complete stages.

स्वप्नः सुषुप्त्यनुगतंननु जाग्रदेव तुर्यञ्चजाग्रदनुवृत्तसुषुप्तिरेव।
स्वप्नस्तथाचसति जाग्रत् एव भेद-स्तुर्यादशपि च तथैव सुषुप्तिभेदः ।।6।।

Visualization of dreams during 'Deep-sleep state' is 'Awaken state', similarly uninterrupted 'Fourth state' during 'Awaken state' is 'deep sleep'. Hence the 'Dream state' is a form of 'Awaken state' and the Fourth state is the form of Deep-sleep state.

After discussing and revealing the relationship between '*jñāpya* (to be known) and '*jñāpaka*' (informing), about *sparśa* class etc., in terms of contraction and feelings of 'Awaken state', writer has know divided 'Awaken state' and 'Deep-sleep state' into two categories viz. *jñāna* and *kriyā*.

[kriyā: mentioned as action in English, throughout the book.]

Here the knowledge of dream is mentioned as 'Awaken state'; 'Awaken state' is called as *kriyā-Jāgrata* or ('action-awaken'); Fourth state is called as '*jñāna-Suṣupti*' or ('profound repose of knowledge') and *Suṣupti* is called as *kriyā-Suṣupti*. This way 'Dream state' is a type of 'Awaken state' and 'Fourth state' is a type of 'Deep-sleep state'.

In reality the 'Dream state' is a type of 'Awaken state' only because as we visualize the objects in 'Awaken state', we visualize them in 'Dream state' also. The only difference is that 'Dream state' is continuation of 'Deep-sleep state' which goes off while being in 'Awaken state'.

Similarly 'Deep-sleep state' only lies in 'Fourth state'. This has only one speciality that 'Fourth state' is continuation of 'Awaken state' which liberates state' does not lie in 'Deep-sleep state'. That's why considering the 'Dream' and 'Fourth' state as a type of 'Awaken state' and 'Deep-sleep state'respectively only is correct.

ज्ञानात्मनान्तरूदितेखलुबोधसुप्ति
स्वप्नस्तुरीयमिति नाम विशेषभाजौ।
बाह्येक्रियात्मकतयोदितयोस्तयोः स्यादाख्या
प्रबोधइतिसुप्तिरितिप्रसिद्धा ॥7॥

When the knowledge rises within the 'Awaken state' and 'Deep-sleep state' they become 'Dream state' and 'Fourth state' respectively. When the Extrinsic world's activities rise in them, they are known as 'Awaken state' and 'Deep-sleep state'.

The 'Dream state' and 'Fourth state' are explained more than 'Awaken state' and 'Deep-sleep state'. The principle of this sūtra is that discrimination (between them) is of the form of knowledge. The search of subjects, done by internal senses of Body is due to knowledge. The experience of movement and rest is first experienced by the internal senses, then by external senses. This means that all experiences related to the movement and rest are of the form of *jñāna-kriyā* (knowledge and action) as knowledge and action are of the form of *Śiva* and *Śakti*.

In short it may be said that Awaken state, Dream state, Deep-sleep state and Fourth state can be categorised as:

1. *Jñāna-Jāgrata, kriyā-Jāgrata*
2. *Jñāna-Suṣupti, kriyā-Suṣupti*

If it has to be is further categorized then, it must be done as if they roam in the core of '*turātīta*-state which is *Kala-cakra* (cycle of time)'. Which means the above mentioned *jñāna-Jāgrata, kriyā-Jāgrata* and *jñāna-Suṣupti, kriyā-Suṣupti* exist in the core of *turātīta* stage. When this 'cycle of time' rotates, all four stages originate.

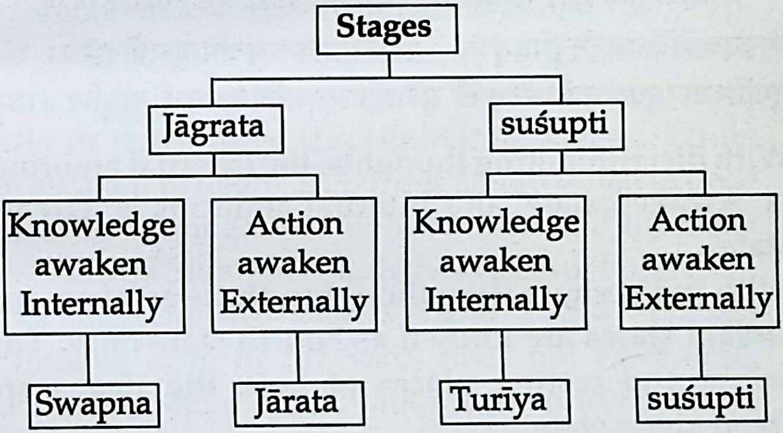

Stages
Jāgrata
suśupti
Knowledge awaken Internally
Action awaken Externally
Knowledge awaken Internally
Action awaken Externally
Swapna
Jārata
Turīya
suśupti

Fig-5: Classification of stages in terms of the internal and external awakening of knowledge and action respectively

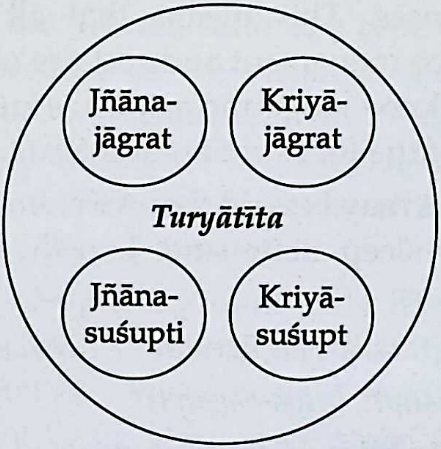


Fig-6: The diagrammatic representation of states dwelling in the core of turātīta state (Order of states is not as per actual, it is just to highlight an association of stages)

[Saṅsaraṇa: It is mentioned as 'movement' in entire book.

Viśramaṇa: It is mentioned as 'rest' in entire book.]

जाग्रद्बहिर्विलसनंननुभेदसृष्टेः स्वप्नान्तरुल्लसनमित्युभयीदशैव।
तुर्याभिधानमुपयात्यविभेददृष्टौ सृष्टिद्वयस्य जनिविश्रमभूः सुषुप्तिः ।।8।।

With discriminating thoughts, the external amorous is 'Awaken state' and internal amorous is 'Dream state'.
With indiscriminating thoughts, these awaken and Dream states are known as Fourth state only. The origin and resting places of both the stages are Deep-sleep state.

The discriminating and indiscriminating forms of this world along with resting-attribute of four states are shown in this Sūtra.

Creation means the manifested world. The exposition of this manifested world in outer-sense's periphery is known as Awaken state. The exposition of this manifested world in inner-sense's-periphery is known as Dream state. Awaken state and Dream state are two states of animal of empirical soul. These two stages only are indiscriminating world also. Indiscriminating means lack of discrimination, which means withdrawal. It means, when an empirical man moves towards the rest and takes the path of salvation from discrimination, Awaken state and Dream state ripe as indiscriminating Fourth state. Unlike discriminating stages like Deep sleep, Dreaming and Awaken this stage is Fourth state hence it is called Turya stage. Turya means fourth.

The rest place of discriminating and indiscriminating world is Deep-sleep state. In order to establish discrimination and indiscrimination as rest, the Deep-sleep state is said to be platform of unification of empirical-soul and Lord Śiva. The empirical soul dwells in these three discriminating stages. While from awaken to deep-sleep three stages when expose without discrimination, it is the Fourth state, the place of rest of Lord Śiva. Although the effects of bond exist in this stage but the '*māyā Vimarśa*' (*māyā Vimarśa*-the illusive form of *Śrī Śakti*) does not exist here. Hence when the discrimination due to icchā, jñāna and kriyā (three power's i.e. desire, knowledge and action) is not present in Deep-sleep state, Dream state and Awaken state, Lord Śiva dwell in them. The rest is attained from the Fourth state when Awaken, Deep-sleep and Dream states (when they are without any discrimination) are followed through the way of salvation.

Hence, Lord Śiva moves in indiscriminative; Awaken state, Dream state and Deep-sleep state and rests in Fourth state.

Although due to indiscriminative uniformity between *pravṛtti mārga* (way of evolution or manifestation) and *nivṛtti mārga* (way of liberation) Fourth state only is for Lord Śiva; hence the way of liberation only is prime. Monistic-movement is same as dualistic-movement hence to explain the same in coming sūtra, the present state is discussed in this sūtra.

[Paśu: The living being who is mingled in discriminating world is called as paśu, the same is mentioned as empirical soul in the book; it is also mentioned as Caitya in this book.]

सृष्टाबहिः शिवचिताप्रकृतिर्विसर्ग-
स्तांस्वात्मना कवलयन्‌शिवएष बिन्दुः।
संसारविश्रमजुषोरितिनामधेये
संसारिणौ पशुशिवौ च पशुः शिवश्च।।९।।

Eternal named as *Śiva* or the element known as *prakāśa* (light), when creates the nature in outer space, she is known as *Visarga*. When the *Śiva* withdraws this creation and unifies his nature which is of the form of his *Vimarśa*, he is called *Bindu* or dot. *Visarga* and *Bindu* are termed here to

define *Vimarśa* (the name of Goddess *Śakti* as *Vimarśa*) with attribute of movement and Bindu (the name of *Śiva*) with attribute of rest. In the state of movement, the union of *Śiva* and empirical soul, divides into empirical soul and *Śiva*.

The existence of *Vimarśa* would be only with *prakāśa*-the *Śiva;* Vimarśa has no existence without *prakāśa*, however the writer of sūtra says that the Vimarśa exists outside the Light (or Śiva) when he wants, which is not possible. Hence the 'outer-space' must be considered as 'just-outer'. It means that it is merely visible from outside,though it exists within Lord *Śiva*. The withdrawal is merely a wonder, in realty there is neither evolution nor there is withdrawal. *Prakṛti* is deliberative by its nature and Vimarśa is nature of light, if this would not be the nature of Light, it would become frigid like *sphatika* (crystal) because of an eclipse in its meaning. Hence the Vimarśa is merely visible outside Lord *Śiva* and the withdrawal of this *Vimarśa* by the Lord also is miracle.

The declaration that creation is situated outside Lord Śiva, because, the *saṁvita śāstra* (here the critic is talking about some book which is not known) says that the *samaya siddhanta* (principles of this philosophy) must be told only after the initiation. Hence this principal is described in short only here. Revelation of traditional secrets is against the ruling of Epic.

[As the cult's entire philosophy is not available, various facts given in book look like they want some solid proof. In

that case present day seekers have only one option, they will have to accept the concepts given as it is and perform their penance; mother would herself reveal the facts to the seeker, once she is pleased.]

Hence the gist of above discussion on *prakāśa* and *Vimarśa* tells that Lord Śiva exposes the *Vimarśa* which is the virile of this world and rest in his soul, in his image as if they are exposed to the Extrinsic world; because of his nature of the form of *Parā, Prakṛti, Māyā* and Avidyā. Then the Vimarśa (which is expressed by the word) absorbs the knowledge (Lord Śiva) within itself who is exposed as 'to be known'. Hence the Vimarśa is exposed as *pramātā* and Lord Śiva slip down from his position and becomes empirical soul while attaining the attribute of 'to be known'.

When the same Lord Śiva wants to withdraw this world, he absorbs everything within him and exists as impenetrable Bindu. As per the opinion of Indian intellectuals, "Bindu is uninterrupted form and it is continuous by nature" (here). This way *vedya* formed *Vimarśa* power's Visarga form and *vedaka* Light's Bindu form had been told. Vimarśa is moveable and Light is resting; during the state of movement, Lord Śiva and empirical man look to be two.

[Vedaka, Prakāśa, Cit and Bindu are the names of Lord Śiva used in this book. Prakāśa is called as light throughout this book in English.

Vedya, the form Vimarśa is called 'to be known' throughout the book.]

द्वैतात्मकंभवति संसरणं पशोस्त-
दद्वैत रूपमभवस्य परस्य शम्भोः।
मिश्रंत्रिरूपमपि संसरणं यतः स्याद्
विश्रान्ति भात्तदिहधामपरं हिबिन्दुः।।10।।

Visarga of the form of _Vimarśa,_ creates a dualistic _camatkāra,_ because of _avidyā_ (illusions), hence the movement while being in empirical state is dualistic.

Movement with respect to _A-bhava_ means _Śiva_ is non-dualistic because of the _camatkāra_ of_Vimarśa_ in form of _vidyā_ is monistic.

The movement of _Para-Śaṃbhu_ is both, dualistic and non-dualistic. Hence the bliss of _Vimarśa_ of both types, viz. vidyā and illusion are observed simultaneously. Hence this is the state of rest of all three states.

[Note: As per Kāśmīraśaivadarśanabṛhatakośa (edited by Dr B.N. Padita), camatkāra:Cidāhlādcarvaṇā, suvikhyātā vistareṇeśvarapratyabhijñāvimarśinyāma. As per– Īśvarapratyabhijñāvimarśini, camatkāra is the traverse of pleasure in pure knowledge-Lord Śiva). (see fig. 7 next page)

Paśu, jīva and *Parma Śiva* have been explained simply in previous sūtra. Their consequent special rotational stages, have been explained in this sūtra.

If Lord *Parma Śiva* is considered as moving then he would have to be considered as Fourth state, which is explained here as pure, introvert, resting (of the form of supreme Bindu) with all due respects. All three stages take rest in this state.

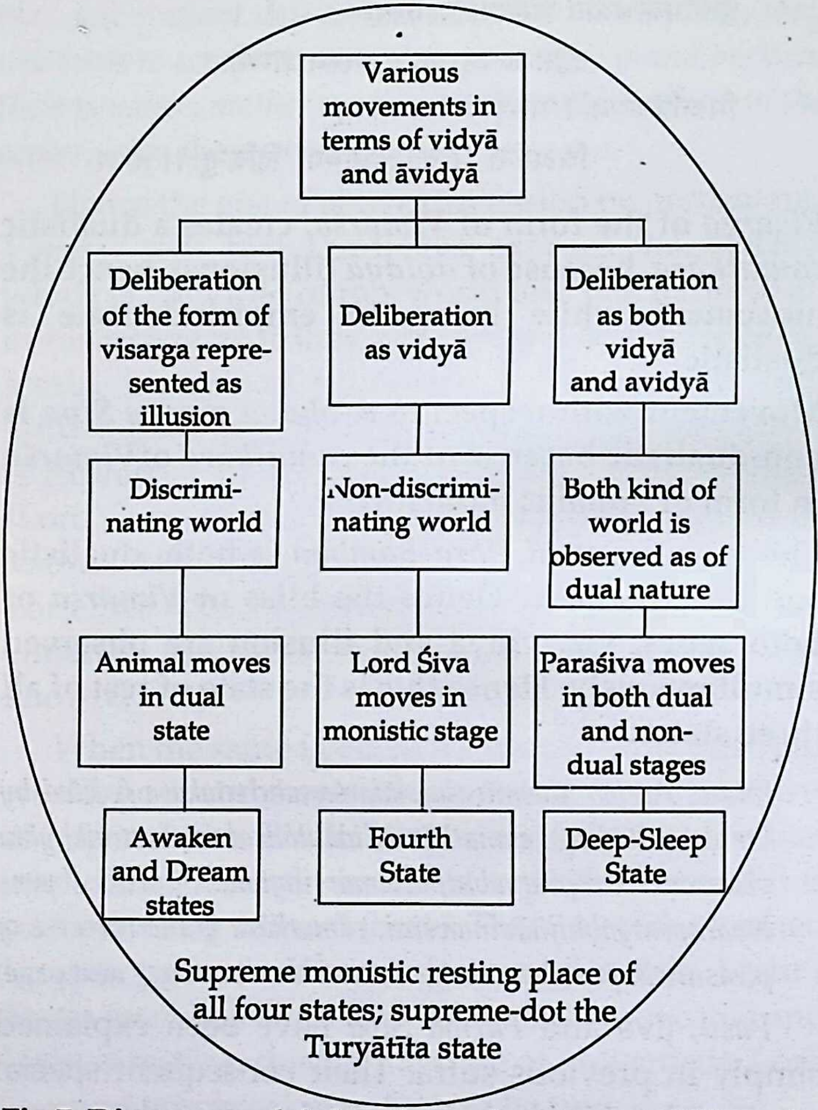

Various movements in terms of vidyā and āvidyā
Deliberation of the form of visarga represented as illusion
Deliberation as vidyā
Deliberation as both vidyā and avidyā
Discriminating world
Non-discriminating world
Both kind of world is observed as of dual nature
Animal moves in dual state
Lord Śiva moves in monistic stage
Paraśiva moves in both dual and non-dual stages
Awaken and Dream states
Fourth State
Deep-Sleep State
Supreme monistic resting place of all four states; supreme-dot the Turyātīta state

Fig.7: Diagram explaining the various types of Vimarśa of Lord Śiva due to Vidyā and Avidyā

Although the Forth state which possesses entire world, is complete by its nautre and deliberative; is considered as the state of supreme-rest however the smell of *prapañca kalā* of below three stages does not stop here hence there is one more fifth stage beyond Fourth state which is beyond limits and is of the form of supreme-Bindu.

This means that the three stages like 'Deep-sleep state' etc. are discriminating, or else state beyond the discriminative 'Fourth state' is known as turātīta state. These stages only are mentioned by Mantras of the form of vowel and sparśa states.

This way out of five mentioned states dual, non-dual and 'dual and non-dual' both, take rest in 'Fourth state'. Which means, Awaken etc. three stages dwell in Fourth state. Beyond this Fourth state, there is fifth stage named *mahābindu* (Supreme-Bindu), in which Awaken to Fourth all stages dwell coherently.

The world exposed in three ways rest in Fourth state and all these four stages rest in fifth stage called *mahābindu* (turyātīta).

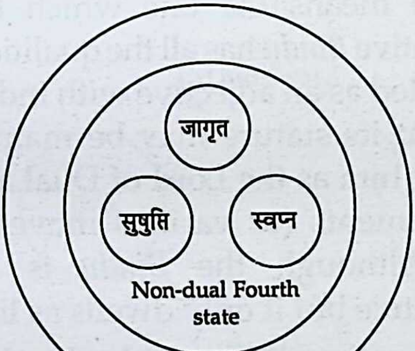


Fig.8: Highlighting resting stages of first three stages and Fourth state

[जाग्रत is jāgrat, स्वप्न is svapna, सुषुप्ति is Suṣupti, तुर्य is turya and तुर्यातीत is turyātīta.]

गौणोहिबिन्दुरिति वित्तिरभेदरूपा शैवी तनुर्भवतिभेदपदं तु वेद्यम्।
जीवस्यसंवरकमस्यतमस्वरूपम्   सगैर्भवेद्व्यहृतिर्महतामितीयम्।।11।।

Bindu is *gauḍa* (means with qualities); its indiscriminating form is of *Saṁvita Śiva;* it is cover of the empirical living being which is known by discrimination. Hence the empirical living being is also known as *Visarga*. Same is the opinion of erudite of *Samaya* principle of *Mantra Śāstra*.

Lord *Śiva* of the form of Bindu has no discrimination at all however we have just now seen that Fourth state has an impact of discrimination. Due to this the thought that Bindu is complete, corrupts. Hence to prove it, writer has taken help of *gauḍa nyāya* (calling Bindu to be with qualities), which means the qualities dwell in the womb of Bindu.

The *gauḍa Bindu* only is behind the business. Here *gauḍa Bindu* means the one which has qualities. Indiscriminative *Bindu* has all the qualities within. The gauḍa is added as an adjective with indiscriminative *Bindu* so that its stature may be maintained while representing him as the Lord of Dual and Non-dual mixed movements (or various movements of this category). Although the *Bindu* is undoubtedly indiscriminative but it only dwells as living being.

Various intellectuals consider Bindu to be Lord Śiva and animal (empirical soul) also are *Bindu*. Hence while dwelling an empirical soul-*Bindu* is *Visarga*.

Vedya world is discriminative. Lord Śiva of the form of pure knowledge is different from empirical soul. The cover of empirical soul is known as discriminative and of the form of *tama* (third quality) (is pervading). Hence the Vedya (this world) is pervading and the empirical soul is to be pervaded. It is a principle that the one who pervades, only is the form of to be pervaded. As the element-*Vedya,* is the cover of discriminating soul; hence the *vedya* world would be the form of discriminating soul. Hence the soul also is *Visarga* the same form of *vedya.* Hence the way world is Visarga and the soul also is *Visarga.*

But ultimately the soul is *Bindu. Bindu* only becomes the Visarga, while moving as *Visarga* (which is known as soul).

It means although the empirical soul is called episodic but in reality, it is Bindu only which becomes empirical soul while being in the stage of movement. This way Bindu and Visarga are same.

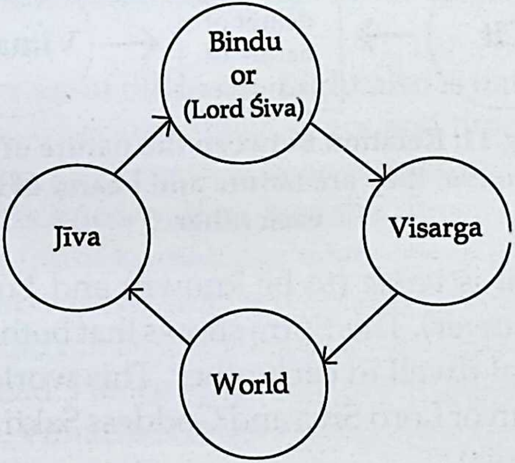


Fig.10: Movement of Lord Śiva at various stages; arrow signifies the movement

चैत्यं विमर्शपरिणाम दशाविमर्श-
श्चिद्धर्म एवचचितो जननाल्लयाच्च।
नास्त्येव साचिदपि यद्यविमृष्टरूपः
धर्मस्ततोभवति चिच्चविमर्शशक्तेः ।।12।।

The empirical soul is the result of *Vimarśa*. The manifestation and withdrawal of *Vimarśa* happens in *Cit* hence this *Vimarśa* is nature of *Cit*. The knowledge of the existence of Cit happens from the knowledge of *Vimarśa*. The knowledge of reflected *Cit* is not possible. Hence Cit also is nature of *Vimarśa*. It means both *Cit* and *Vimarśa* both are nature and bearer of nature of each other.

[Note: As per Kāśmīraśaivadarśanabṛhatakośa (edited by Dr B.N. Padita), Cit means, "Suddhā deśakālākāra-vaicitryaśūnyā saṁvit." or "Pure Knowledge which is beyond date and time boundaries-Lord Śiva"]

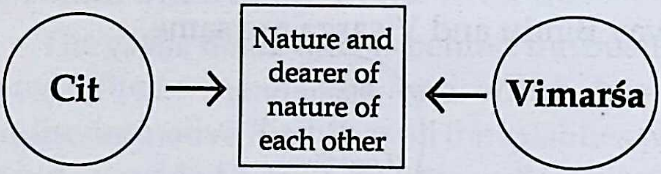


Fig.11: Relation between the nature of Cit and *Vimarśa*, they are nature and bearer of nature of each other

Animal is *vedya* (to be known) and Lord Śiva is *vedaka* (knower). This Sūtra shows that both Lord Śiva and animal dwell in each other. This world is result of synonym of Lord Śiva and Goddess Śakti (the Light and Vimarśa).

This is principle of *Rahasya Mārga*. Ancient intellectuals have accepted this world as a sport of *Vimarśa*. However the existence of this Vimarśa is under the Light only, hence half of this world is light and half of it is Vimarśa. The constituent of Light is the *vedaka* and constituent of Vimarśa is *vedya*. Hence the gist of this discussion is that being the resulting state of *Vimarśa* the empirical soul is *Vimarśa* only.

This *Vimarśa* which has 'to be known' is the nature of Light; this is because the Vimarśa is manifested from and withdrawn, in light only. Hence the creation of this world without being exposed is impossible is proved. This exposition is under subordination of Light, hence considering light as the cause is correct.

Few philosophers consider manifestation and withdrawal of voice form of Vimarśa happens in sky and hence consider the Sky only as Light. This principle is not correct, Sky is part of world and hence the existence of Sky happens from light only.

[Here it looks like Khecarī sāmya of Kāśmīr Śaivism is challenged.]

As per the writer of Sūtra, the Light also is nature of Vimarśa. This is because when space and time co-ordinates and size of Vimarśa is known then only the existence of Cit is known. If in case the direction of *citprakāśa* (Light, full of Knowledge which means Lord Śiva) with Vimarśa is not accepted then the existence of *citprakāśa* would not be there as the dogs don't have horn on their head. Hence to count in the category of worldly objects, Vimarśa is must. Hence the Existence of Light due to Vimarśa is proved, this way the nature of Vimarśa is light.

Hence being the exposer of the existence of Vimarśa, Light is bearer of nature and Vimarśa is its nature and vice-versa.

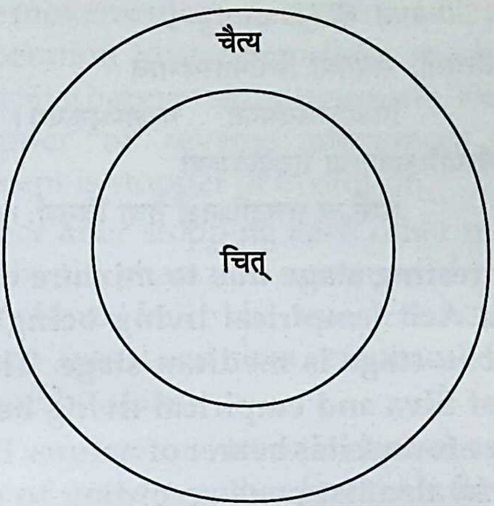
चिच्चैत्योरितिसमेसतिधर्मधर्मि
भावेपरस्परपदाक्रमणं स्वभावः।
चैत्यावृता भवति चित्पशुरेषचैत्य-
मावृण्वती चिदपि यातिशिवप्रसिद्धिम्।।13।।

***Cit* and *Caitya* both are nature and bearer of nature of each other hence it is proved that encroachment of *Cit* on the position of *Caitya* and vice-versa is there nature. When the Cit is occupied by Caitya it becomes animal; in other case when *Caitya* is occupied by *Cit,* it becomes Śiva and this is famous.**

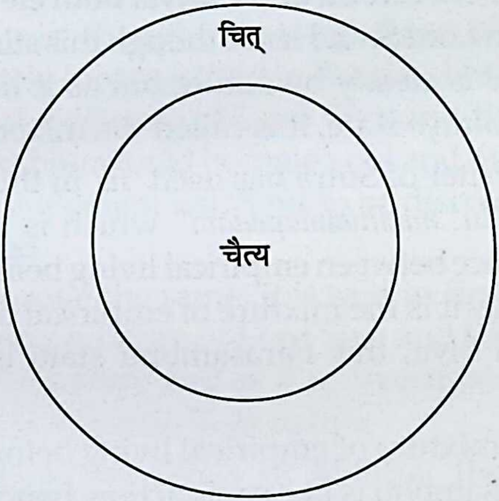
After explaining the relationship between the Light and *Vimarśa* now he is refining the resultant of it.

After considering the relationship between Lord Śiva and *Caitya* as both are 'bearer of nature' and nature itself of each other, it is proved that their mutual encroachments are innate. The reason for it is that while being Cit, *dharmī* (bearer of nature) dwells in nature this is specific principle. As *Cit* and *Caitya* both are bearer of each other, their mutual encroachment is natural.

The *Cit* encroached by *Caitya* is animal because after this Lord Śiva losses his power and attains the living-being stature whereas opposite to it is when *Caitya* is occupied by *Cit* it becomes Lord Śiva and it is famous.



Case-1: Caitya occupies the Cit Lord Śiva becomes empirical soul



Case-2: Cit occupies Caitya and Caitya becomes Lord Śiva

Fig. 12a &b: Showing the encroachment of Lord Śiva over Caitya and vice-versa with the result of encroachment

[चित् is Cit and चैत्य is Caitya]

चिच्चैत्ययोः समतया स्तिमितेस्वभावे
मिश्रंतुमध्यमपदं परशम्भुरूपम्।
चिच्चैत्यमिश्रणतया तदयंत्रिरूपो
धर्मी च तत्तदुचितश्च तथा विमर्शः ।। 14 ।।

Being in resting stage due to mixture of Cit (Lord Śiva) and Acit (empirical living being) elements, *Paraśambhu* stage is medium stage. This stage is mixture of Śiva and empirical living being, hence it has three forms; it is bearer of nature. The exosure of Vimarśa also happens according to Cit, Caitya mixed form of Cit and Caitya.

This Sūtra tells about Paraśambhu which is situated between Cit and Caitya. Both elements exist equally in Lord Śiva. Hence though this state is resting stage and is steady by nature but as it lies between Cit and *caitnya* state, it is called the mixed stage.

The writer of Sūtra has used *'tu'* in this Sūtra viz. *"miśraṁ 'tu' madhyamapadam"* which is the exposer of difference between empirical living being and Lord Śiva and as it is the mixture of empirical living being and Lord Śiva, this Paraśambhu state is bearer of nature.

Being mixture of empirical living being and Lord Śiva, Paraśambhu is like conjunction, hence this stage is called middle state. As the Cit equally exits in both Lord Śiva and living being, its existence in Paraśambhu (the one who belongs to both) is proved. This is another reason why this state is called middle state.

The movements causing evolution of living being and liberation (distraction from worldly pleasures) of Lord Śiva happen simultaneously. Hence evolution is stopper of reverse movement and reverse movement is stopper of evolution.

Hence after stopping each other mutually, there would be the chance of existence of only one frigid Paraśambhu. Hence the reason for existence of *Cit* and Acit (not Lord Śiva, empirical soul) states is Paraśambhu state.

The way various trees and plants mix with each other and grow together but their flower, fruit and roots are considered to be that of original tree or plant similarly it is accepted that Lord Śiva and living being grow separately in Paraśambhu.

If it is thought that all these activities exist separately (not together) in Paraśambhu then thought of equal existence of Lord Śiva and living being in Paraśambhu would become void and then some more superior element will have to be discovered which is not good.

To prove the same, it is said in first-half of Sūtra that being mixture of Lord Śiva and living being it is bearer of nature and as it is investigator of dualistic thoughts,Vimarśa is its nature.

Due to variations in Mantra, this miśra pada (Paraśambhu state) is called *trirūpa* (having three forms) and not because it is the bearer of nature of three types (trividha dharmī) of Vimarśa of the form of three dualistic stages, which are beyond the Fourth-state and is turāṭīta state.

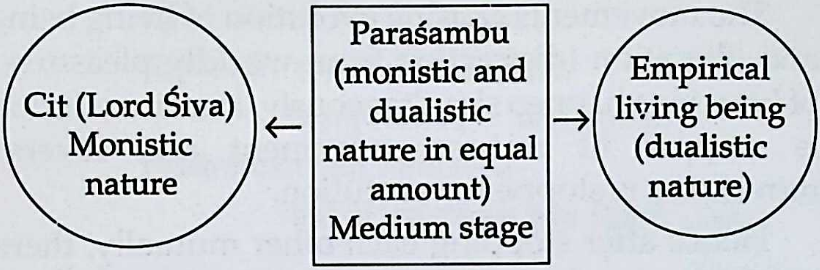

Cit (Lord Śiva)
Monistic
nature
Paraśambu
(monistic and
dualistic
nature in equal
amount)
Medium stage
Empirical
living being
(dualistic
nature)

Fig.13: Relation of mixed stage with Lord Śiva and living being

चित्तिश्चचैत्यमपि तच्चविमर्शतत्त्वं
ज्ञानक्रिये न हि तयोः परमार्थ भेदः।
ज्ञानं गृहीत कठिनत्वगुणंक्रियास्या-
ज्ज्ञानं भवेद्विरलिमाश्रयणीक्रियैव।।15।।

Cit (Lord Śiva) is indiscriminating jñāna. Deliberating Caitya (living being) is a kriyā however the difference between knowledge and action of the form of Cit and Caitya is not *pāramārthika* (highest true knowledge).

In reality, when the knowledge acquires the quality of frigidness it becomes action similarly when action transforms to subtle form, it converts into jñāna.

Being useful to explain the subject of this Book, Lord Śiva had been explained in three living being forms. Hence this sūtra explains the knowledge-action form of Lord Śiva which is very useful.

Cit is *Citi*, it is indiscriminating knowledge. Although cloths and pot are different but they are felt all together i.e. when they are seen, they are seen together, hence the knowledge is indiscriminating. While feeling empirically, objects like cloth and pot look mutually exclusive, hence the action is differentiating but this; difference between Cit and Caitya is illusive and not eternal. Hence this discrimination between the Lord Śiva and living being is not an inverted-knowledge form of illusion.

[Actually Lord Śiva and living being are one, there is no difference between them at the level of eternal knowledge, the mere difference is seen at the level of action which is virtue of individual living being's thoughts. This is again an illusion and not reality. Last line is reaffirmation of the same.]

Now he explains the elementary difference between Cit and Caitya:

When the frigidness occurs in Light of the form of knowledge, it becomes Vimarśa. The frigidness in sky make it words. Hence the frigid form of Cidākāśa is Vimarśa. As there is no difference between water and snow (the frigid form of water), similarly there is no real difference between the Light and its Vimarśa.

Here the pre-established philosophy may bring in doubt that the difference at the level of action in pot and cloth can't be hiden in the knowledge of the form of light.

This doubt is baseless; pot and cloth may have difference at the level of their physical exposure however there is no existence of these pot and cloth at eternal level except the Vimarśa of sound. The relation of *Cit* and *Caitya* with knowledge and action is shown in below diagram:

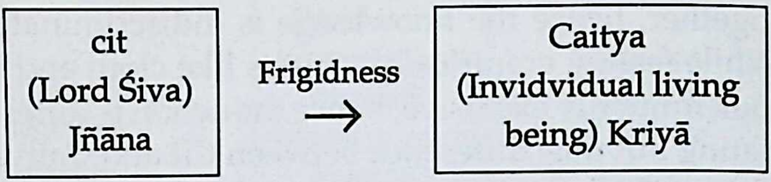

cit
(Lord Śiva)
Jñāna
Frigidness
→
Caitya
(Invidvidual living
being) Kriyā

Fig.14: Knowledge which is Lord Śiva himself, converts into action (the empirical living being), when he attains frigidness

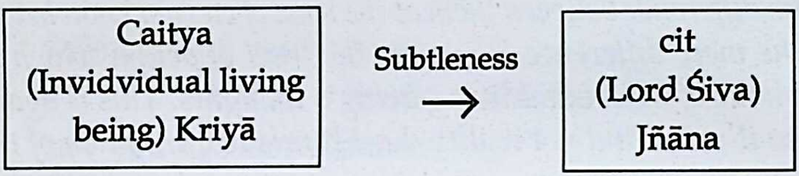

Caitya
(Invidvidual living
being) Kriyā
Subtleness
→
cit
(Lord Śiva)
Jñāna

Fig.15: Action (the empirical living being) becomes Lord Śiva (the knowledge), when it attains the subtleness

When the action leaves the frigidness and gains the (subtle) form, then action and knowledge become one. Hence the exposed form of knowledge is action and internal form of action is knowledge. The same in shown in diagrams below:

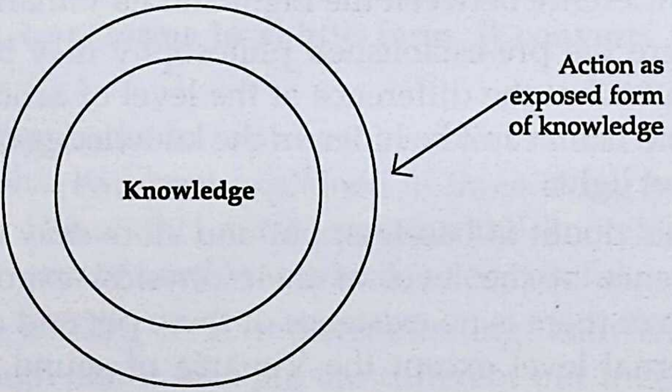

Knowledge
Action as
exposed form
of knowledge

Fig.16: Action is exposure of knowledge when the knowledge attains frigidness

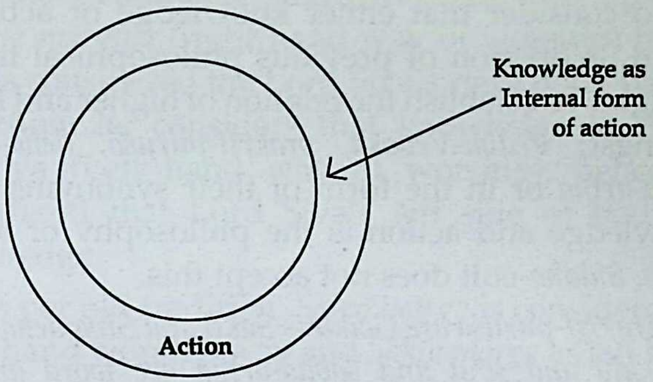


Fig.17: Knowledge is internal form of action which action attains when it attains subtlety

ज्ञानस्यसिद्धयति बिना क्रियया न रूपम्
तस्यास्तथैव नहितेनविनोपलम्भः।
तस्मात्तयोर्यमलतैव मतं हि सैद्धम्
पूर्वापरत्रकलनं त्विह पूर्वपक्षः।।16।।

The *Prakāśa* form of knowledge can't be accomplished without action and action can't be accomplished without knowledge.

Hence as per opinion of *Siddha* cult both jñāna and kriyā are accomplished simultaneously and the are equal; the opinion of first or second is given by *pūrva-pakṣa*.

Knowledge and action of the form of Lord Śiva and Goddess Śakti are equally grand that's why they are accomplished simultaneously. This is opinion of *Yāmala siddhānta* (principle of couple) of *Mantra-śāstra*. Hence the relation between knowledge and action is mutual i.e. reason for knowledge is action and reason for action is knowledge. This sūtra tells the same in detail.

To consider that either knowledge or action is grand, is opinion of previous philosophical line of thought. To establish the relation of higher and lower amongst; *Vedya-Vedaka, prakṛti-puruśa, deha-ātmā, śabda-artha* or in the form of their synonyms or in knowledge and action is the philosophy of *pūrva-pakṣa*. *Siddha*-cult does not accept this.

[prakṛti-puruśa are Goddess Śakti and Śiva;deha-ātmā are body and soul and śabda-artha are word and its meaning]

अर्द्धंक्रियाभवति दक्षिणमन्यदर्धं
ज्ञानंसमत्वमनयोरपि मध्यमिच्छा।
इच्छैव बीजमचलान्तरवाह्यगत्या
ज्ञानं क्रिया च खलु मूलमिहाङ्कुरश्च ।। 17 ।।

Left side of the body of Lord Śiva is Knowledge, right side of his body is action and middle part is Desire.

***Icchā* (Desire) is seed, Jñāna (Knowledge) is root because of its secret growth and as the Kṛyā (action) has external movement, it is sprout.**

The relation between knowledge and action is inherent. The conjunction of knowledge and action is desire. Knowledge is male and action is female. Hence, being conjunction of knowledge and action the desire turns out to be full of nature of both male and female. *Parma Śiva* has two parts male and female. Hence while considering unity of desire with *Parma Śiva*, Lord Śiva's *Ardhanārīsvara Natrāja* form would be accomplished.

Writer of sūtra considers ritualistic worship to be *dakṣiṇa mārgiya* (right hand way of worship) hence he has considered the Lord Śiva's right body part to be action; he considers that knowledge is Vāma margiya (Left hand way of worship), hence he considered that Lord Śiva's left side of body as knowledge.

As per old tradition, *Śaiva mārga* is considered as right hand worship way and *Śākta mārga* as left hand worship way. *Siddha* people consider Vimarśa as the power or Goddess Śakti and Light as form of knowledge hence Lord Śiva. In that case, previous philosophies may raise question on establishment of Right side as action and left side as knowledge; this phenomenon of *samaya-rahsya-marga* can only be understood by the grace of Guru.

Due to mutual cohesion between the Lord Śiva and Goddess *Śakti* who dwell as Knowledge and action respectively, they both are inherent in each other. This nature of Lord Śiva and Goddess Śakti is innate.

The knowledge is red and action which is *jada* (frigid) by nature has white colour, hence due to white coloured action knowledge becomes of white colour.

Goddess Śakti is made red by knowledge which is *ajaḍa* (throbbing) by nature, being mobile it is like Sun and Knowledge traverses like Sun; as Sun has red colour, knowledge also has red colour but as the Action is always indulged with Knowledge, action appears to be red. When these two mix with each other yellow colour originates. Hence the mixed stage for Knowledge and Action is of yellow colour.

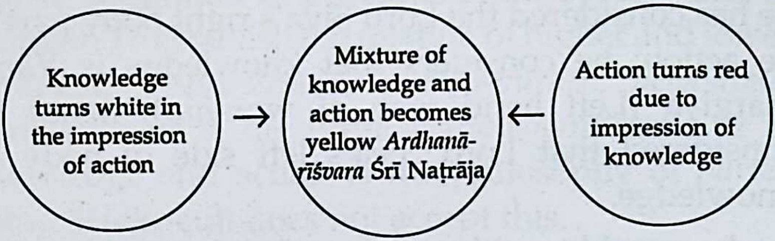

Knowledge turns white in the impression of action
→
Mixture of knowledge and action becomes yellow *Ardhanā-rīśvara* Śrī Naṭrāja
←
Action turns red due to impression of knowledge

Fig.18: The effect of mutually indulging with each other on the form of knowledge and Action and then further formation of Śrī Naṭrāja in yellow.

This three coloured form of Lord must always be investigated the way Lord Śiva's three forms are investigated. Hence this way Lord Śiva of the form of knowledge is also indulged in investigating the Action which is of the nature of Goddess *Śakti*; hence form of knowledge is also transactional as is of action. Hence *Śrī Kaulopniśata* establishes, the knowledge way as left hand way of worship. On the basis of this, writer of Sūtra has also established Knowledge as left part of Lord Śiva's body and action as right part of Lord Śiva's body.

Then he explains about desire which is mixture of Knowledge and Action. Sūtra establishes Desire as addition of Knowledge and action. Hence the position of it is between knowledge and action because it is the base of duality of knowledge and action. Hence it is like seed. Writer has used "and" (*evama* in *icchaiva*) because although the three are base of each-other but as Desire lies between Knowledge and action it is like *Śuṣumnā*. Hence to consider desire as resultant of compulation of Knowledge and action is correct. As Desire is base of this couple it is called as seed. Desire is called as rigid in Sūtra hence it is seed. This always stays at its place however the roots and sprout expand internally and externally respectively. As root expands beneath the seed and Knowledge also expands within, knowledge is called root. As sprout grows above seed in extrinsic world,action is also exposed to extrinsic world action is called sprout.

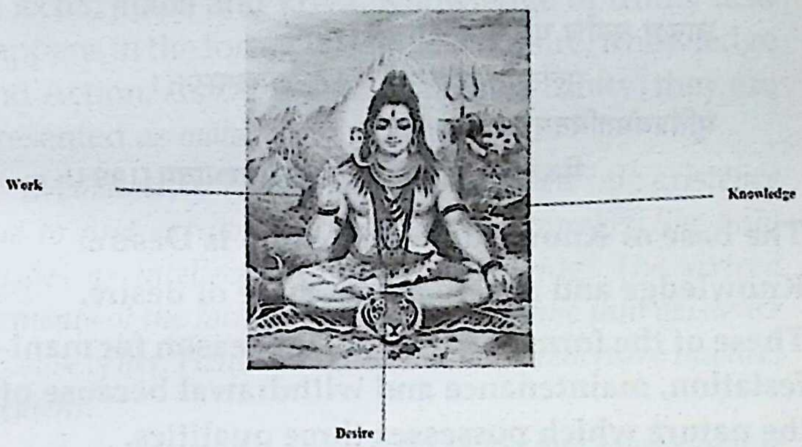


Fig.19: Depiction of Knowledge, action and Desire as body parts of Lord Śiva

ज्ञानं क्रिया तदुभयैकरसापिचेच्छा।
तत्वत्रयंभवति नित्ययुतस्वभावं।
ज्ञानस्य मानमिति मेयमितिक्रियाया
मातेति चेतरपदस्य हि नामभेदाः ।।18।।

Desire is collective pervasion of Knowledge and action, which dwells in one sentiment. Hence all the three elements have eternally unified nature.

Pramātā, pramāṇa **and** ***prameya*** **also are eternally united and the difference is only of name.**

As *icchā, jñāna* and *kriyā* are eternally one, hence they are *pramātā* (one who wants to know), *pramāṇa* (proof) and *prameya* (theorem). Hence Desire etc. are known as *pramātā* etc. Knowledge and Desire are cohesive hence they are inherent. Hence the analogy of desire-trilogy with *pramātā* etc. is correct. The only difference is of name and the same is said in Sūtra.

ज्ञानञ्च कर्मच परस्परमूलमिच्छा।
मूलंतयोस्न्दुभयम्   खलुमूलमस्याः।
मूर्तित्रयंमतमिदम् त्रयमेवसृष्टि-
स्थित्यन्त कारणतयायात्रिगुणस्वभावम्।।19।।

The base of Knowledge and Action is Desire.

Knowledge and Action are the base of desire.

These of the form of triplet are the reason for manifestation, maintenance and withdrawal because of the nature which possesses three qualities.

As per the *samaya siddhānta* (principle of a specific rites oriented cult, which has strict do's and don'ts known as *samaya* for its seekers) of *Mantra śastra*, a triangle had been contemplated. This triangle is of the form of icchā (Desire), jñāna (Knowledge)and kriyā (Action). Hence to prove the existence of Desire etc. they are said to be the base of each other.

Light and Vimarśa are of the form of Knowledge and Action. Hence Knowledge and Action are the base of each other as Light and Vimarśa are. Which means base of Knowledge is Action and base of Action is Knowledge. Desire is base of Knowledge and Action. Desire can't be accomplished without Knowledge and Action, hence Knowledge and Action are the base of Desire in a mixed way. This way, being base of each other these Desire etc. are of the sum of the form of *Hari* (Lord Vishnu), *Hara* (Lord Śiva) and *Hirṇyagarbha* (Universe) trinity. This means that experience of Goddess *Mahāśakti* happens in the form of icchā, jñāna and kriyā. Knowledge of trinity also happens in the form of triangle of Desire, Knowledge and Action. As Desire etc. appear as trinity, they are presented as *mahātattva*.

[Mahātattva: The satoguṇa which came into existence due to first extrovert exposure of mūlaprakṛti.She only resides as intellect in every living being. The sixteen elements of the form of ahaṁkāra etc. come into existence because of her. Hence it is known as comprehensive intellect element.

Where mūlaprakṛti is known as the compounding element of 23 elements which are reason behind every action happening and reason of that action; principle element.]

The reason behind manifestation, maintenance and withdrawal is trinity of Desire etc. Hence discriminating mixed world's manifestation happens in Desire element; maintenance in Knowledge element and Withdrawal happens in Action element. Being the reason of manifestation, maintenance and withdrawal, the nature of Desire, Knowledge and Action is of three qualities. This means, Desire, Knowledge and Action are *satoguṇa, rajoguṇa* and *tamoguṇa* by nature.

एतत्त्रयात्मकतया सकलं त्रिरूपं
सुप्त्यादिका अपि दशाश्च तथैवतिस्त्रः।
सुप्तिः क्रिया जडतया भवति प्रबन्धो
ज्ञानं विमिश्रमनयो पदमन्यदिच्छा।।20।।

Like (Desire, Knowledge and Action) are mutually attached to each other, Deep-sleep state, Awaken state and Dream state are also mutually attached to each other and are equally prime. The stages like Deep-sleep etc., may lie in first second and third position the way the action (frigid in nature) and knowledge does.

Every single object of this world is categorized under Desire, Knowledge and Action. Hence this objective world is of the form of trinity viz. Three worlds, three kinds of words and three Vedas. This means, the presence of *parṁtattva* (Supreme Element) in the form of Desire, Knowledge and Action is the reason behind their trinity form. Elementary stages like Deep-sleep state are also of the form Desire, Knowledge and Action. Hence the forms of Deep-sleep state, Awaken state and Dream state are said to Desire, Knowledge and action. The above statement of the writer is generic; esoteric meaning of which had been explained here on the basis of practical experiences and sermons received in the form of words of Guru.

Movement in discriminating World

In discriminating world:

- Deep-sleep state is Desire.
- Dream state is Knowledge.
- Awaken state is Action.

The form of rest in discriminative movement is discriminative and Desire is the first position of discriminative world. That's why the Desire is termed as Deep-Sleep.

The rest somewhat contracts during Dream state hence Dream state is called Knowledge. The Desire is first stage and somewhat accomplished stage of this beginning is Knowledge. Hence the exposition of Desire in Knowledge becomes clearer. This way the form of rest is exposed clearer during dreams, hence the Knowledge throbs during dreams. The action happens in Awaken state hence action is an easy expansion of Desire raised. This means: "I wish"; "I Know" and "I do" all three stages are arrangement of efforts.

When Lord Śiva moves to become living Being, Desire, Knowledge and Action become effort.

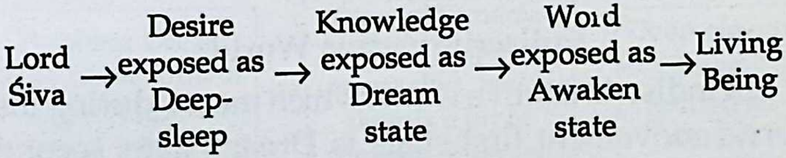

Lord Śiva
Desire exposed as Deep-sleep
Knowledge exposed as Dream state
Word exposed as Awaken state
Living Being

Fig. 20: Various stages and their relation with Desire etc. when Lord Śiva moves to become living being in discriminative world

Similarly during liberation where living being attains rest to become Lord Śiva, first stage is Awaken state, hence awaken is denoted by the Desire. Before beginning of any action and conclusion of another there is stage called resting stage. Hence the sign of cessation of Awaken state is Desire. The same principle must be used to understand the symptoms of rest at other places also.

During this movement of *mokṣa,* Dream state comes after Awaken state. Due to a bit opening of rest, Dream state is of the form of Knowledge.

Being investigator of the resting activity, Action is Deep-sleep state.

Living Being → Desire termed as awaken state → Knowledge termed as Dream state → Action termed as Deep-sleep state → Lord Śiva

Fig.21: Various stages and their relation with Desire etc. in discriminating world when Lord Śiva enters in resting stage

Hence this way during evolution of world and liberation of it in discriminating world, the Deep-sleep state and Awaken states both have been proved to be both Desire and Action.

Indiscriminative World

In indiscriminative world which means during the torrid movement first stage is Dream state; second stage is Awaken state and third stage is Deep-sleep state.

Being with multiple tendency and without any tendency, throbbing Dream state is Light stage and frigid Deep-sleep state is Vimarśa respectively. When both stages accept the being of each other, then Dream state (being initial stage of frigidity) is Desire. Middle stage is Awaken state which is of the form of Knowledge. The splendour of Light in Awaken state is extrovert (not introvert, as it is in Dream state) due to which though some frigidity rises in the portion of *vedya*, then also it is Light only. The frigidity of Action can be fully investigated during Deep-sleep state hence it is called Action. When the frigid Dream state is manifested as Light during *nivṛttyātmaka saṁsaraṇa* (movement of liberation); then it is the act of this throbbing process only. Due to this, being at initial stage of throbbing thoughts, Deep-sleep state attains the post of Desire. While being touched by the Light of knower (Lord Śiva) Awaken state is Knowledge stage. Due to splendour of light of vedya in Vedakas somewhat *cidbhāva* (essence of Lord Śiva) is culminated during this stage. Dream state, being the investigation of *ajaḍa*-kriyā (throbbing action) is of the form of Action.

This way, in this indiscriminating movement Dream and Deep-sleep states are the form of Desire

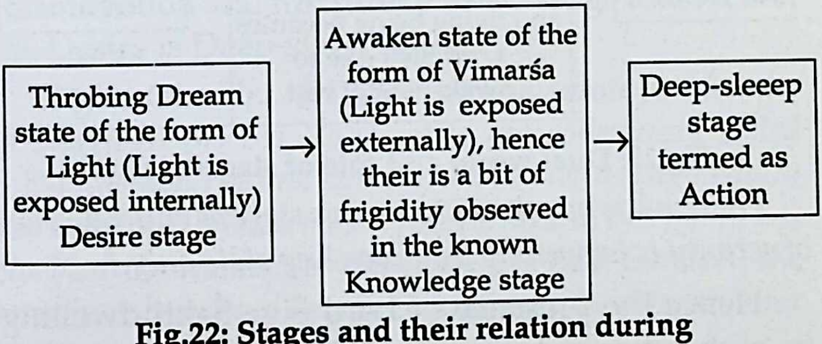

Throbing Dream state of the form of Light (Light is exposed internally) Desire stage
→
Awaken state of the form of Vimarśa (Light is exposed externally), hence their is a bit of frigidity observed in the known Knowledge stage
→
Deep-sleeep stage termed as Action

Fig.22: Stages and their relation during Indiscriminating world

and Action respectively. Awaken is of the form of Knowledge.

Dual (Discriminating and Indiscriminating) world

In this stage of dual movement, during the process of adoption of each other Awaken and Dream state; due to double entendre of Bindu with Vimarśa the stage of dual Deep-sleep state sets to be medium stage. Hence Awaken state and Dream state both are representation of Desire. While being *Cidācit,* this resting Deep-sleep is bestowed as Knowledge. Living being becomes Lord Śiva in this stage due to awakening of rest and Lord Śiva becomes living being in this stage due to apprehension of frigidity. Hence being the stage of dual apprehension of "being Śiva" and "being living being" during dual movement, this Deep-sleep state is situated in between Awaken state and Dream state.

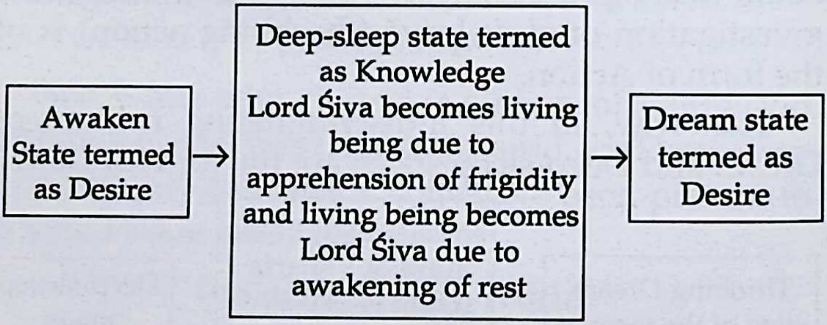

Awaken State termed as Desire
Deep-sleep state termed as Knowledge Lord Śiva becomes living being due to apprehension of frigidity and living being becomes Lord Śiva due to awakening of rest
Dream state termed as Desire

Fig.23: Dual world and role of stage-trinity

[Action has no role to play in this stage as entire display of activity is happening in Deep-sleep state only.]

Hence the presence of Lord Śiva-Śakti dwelling in each other only is proved during flow of three stages like Deep-sleep etc. be it in regular order or reverse order.

Hence repetition of three sections of Mātṛkā, in any ways is in line with the principle of cult.

As per opinion of *laghustotrakāra*, "There is rule where *Śrī Bālā mantra* (which is collection of Mātṛkās and has three Seminal Mantras), can be used in regular order or reverse order of its branches named *supti* etc. to worship three sections of Śrī Yantra." This proves above mentioned fact on the basis of experience. The above disclosed principle based on the investigation of various stages is based on the experiences of preceptor also, hence being proved by all the ways this principle is life-line of Mantra and Śrī Yantra.

Famous cult propounds Desire element and Action element in Deep-sleep state, Awaken state and Dream state. Action is evidently an experience, hence it is more special than memory and hence it is directed towards external world. Its form is not throbbing as is that of Knowledge which throbs intrinsically, rather it is frigid. Hence Dream state is knowledge, Awaken state is action and mixture of Knowledge and Action the Desire is Deep-sleep state.

[laghustotrakāra: Śrī Dharmācārya wrote five hymns of Bhagwatī Śrī Śrī Vidyā, they are collectively called Srīpañcastavī. The first hymn of it is known as Laghustotra and composer is known as laghustotrakāra, this hymn has glorified the Mantra of Bhagwati Śrī Bālā Sundari, the same have been used here in commentary by commentator in the support of his facts.]

अन्योन्य लीनवपुषोरिहचैत्यचित्योः
सुप्त्यादिषु त्रिषुपदेषु भवो द्विरूपः।
श्लिष्टः प्रवृत्तिविनिवृत्तिमयोविभाव्यः
श्रीचक्रमूलमनुसंस्थिति दर्शनेना।।21।।

The description of three states viz. Deep sleep etc. of mutually merged *Cit* and *Caitya* happens in two forms.

These unions of the form of evolution and liberation can be understood by visualising Mātṛkās situated in Śrī Yantra.

As per the previous Sūtra, the three stages like Deep-sleep state etc. have the dual (throbbing and frigid) nature, because of which they exist in two states (throbbing and frigid).

Lord Śiva and living being move and rest naturally. *Caitya* and *Cit* are known as living being and Lord Śiva respectively. Hence the form of three stages like Deep-sleep etc. of *Caitya* and *Cit* are also movable and resting as is that of Lord Śiva and living being. *Cit* and *Caitya* are synonyms of Light and *Vimarśa*. Hence *Cit* and *Caitya* also are mutually merged within each other as Light and *Vimarśa* do (Sūtra-13). Vimarśa becomes Light and Light become *Vimarśa* by nature, hence the Light always has amorous of Vimarśa and Vimarśa always has amorous of Light.

Hence the *sūtra* means that in the setup of *ajaḍa* (throbbing) and *jaḍa* (frigid), the throb dwells in frigidity and frigidity dwells in throb, during three states like Deep-sleep etc. of *Cit* and *Caitya* (which are of the form of Light and *Vimarśa*). Dwelling of

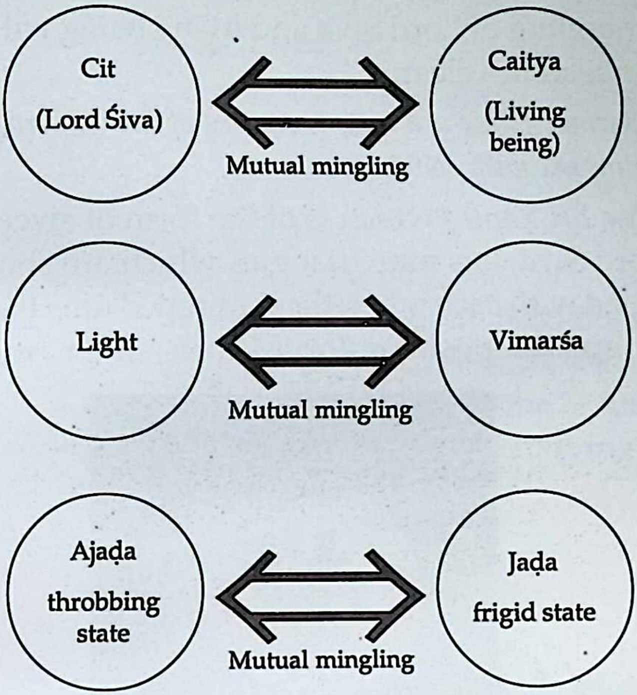

Cit
(Lord Śiva)
Mutual mingling
Caitya
(Living being)
Light
Mutual mingling
Vimarśa
Ajaḍa
throbbing state
Mutual mingling
Jaḍa
frigid state

Fig.24: Schematic representation of mutual relation of various stages used by comentator to explain the mutual mingling of Throbbing and frigid state.

Throb of the form Light in frigidity and frigid *Vimarśa* in Throb of light, happens continuously.

Sūtra says "*Caityacityoh*" which means first Caitya is used then Cit, this is because first of all living being state arrives due to illusions of *māyā*, then Cit is used as the Caitya (living being) moves on to become Cit (Lord Śiva). As the movement between Caitya-Cit or Lord Śiva-living being happens in two ways viz.

pravṛtti and *nivṛtti*; hence three stages like Deep-sleep etc. also have two forms viz. *jaḍa* and *ajaḍa*.

While studying the position of *varmas* in *Śrī Cakra*, the mingling of Lord Śiva and living being with each other becomes clear.

[varma: These are nine triangles of Śrī Yantra, which are mingled with each other.]

The *Śrī Yantra* which is of the form of sweetheart of Lord Śiva, has nine triangles which are shown as mingled with each other, these mingled nine triangles have special position for *Mātṛkās*, their attentive observation would lead to make one understand the vicinity of *Śrī Yantra*.

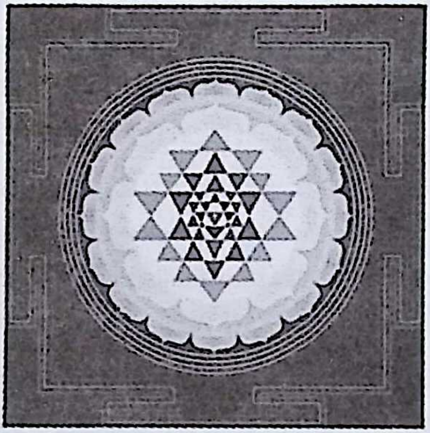


Fig.25: Śrī Yantra with nine triangles mingled with each other are representation of Lord Śiva mingled with living being

"mūlamanusaṁsthiti" in the *sūtra* means, each segment out of three segments of *Śrī Yantra* like *caturdaśāra* (fourteen petal lotus) have representation

of mingled triangles. This mingling means that origin of three stages like Deep-sleep etc, occur sequentially.

[One segment of Śrī Yantra would come after other, also while worshipping Śrī Yantra, seeker worships each layer one by one; this sequence is followed by these stages also. The same is explained above.]

Due to flow of Awaken state, Dream state and Deep-sleep state in regular and reverse order occur one by one as per *pravṛtti* (evolution) and nivṛtti (liberation), the exposition of mingled stages of Lord Śiva and living being (as represented by nine triangles) happens sequentially, the same is known as quivering which is known by studying the arrangement of letters in *Śrī Yantra*.

इच्छा सुषुप्तिरवहिर्जनितः प्रबोधो
ज्ञानं क्रिया भवति जागरणं जडस्य।
तुर्यस्य जागर पदादि सुषुप्ति सीमा
इच्छादयः खलु दशास्त्वजडाः शिवस्य।।22।।

Desire is Deep-sleep, Dream state is Knowledge and Awaken state is Action during Frigid state or living being state.

Awaken state, Dream state and Deep-sleep state are Desire, Knowledge and Action of Śiva during Fourth state.

As per *samaya* principle's opinion, *Mātṛkā Mantra's* arrangement is done as *vivṛtti, īśat-spṛśṭi, spṛśṭi, īśat-vivṛtti* and *vivṛtti,* which from *Suṣupti* (Deep-sleep state) to *Jāgrata* (Awaken state) stage is representation of Lord Śiva's complete contraction during evolution and from Awaken state to Deep-sleep state as a representation of liberation of living being and rejection of contraction to become Lord Śiva during cessation. Hence in order to make understand the *samaya* principle by the help of *Mātṛkā Mantra* Dream state is said to be Desire etc.

Movement of Deep-sleep state is indiscriminating. Deep-sleep state is Desire. Knowledge arises within hence Knowledge is Dream state and Awaken state is reason for Desire of frigid living being hence it is called Action, during evolution.

Previously Awaken state, Dream state and Deep-sleep state were said to be Fourth state together, hence indiscriminating Awaken, Dream and Deep-sleep states are defined as desire, knowledge and action of Lord Śiva, during liberation.

Lord Śiva had been represented as directed towards world, hence calling Fourth state of Lord Śiva to be stage of liberation may create doubts because living being who is directed towards liberation experiences Fourth state hence Fourth state must be called as the stage which is related to living being. The clarification against doubt is, "Living Being directed towards liberation is called as Lord Śiva and Lord Śiva directed towards the world must be called as living being." Hence the writer's thoughts to call Fourth state as stage of Lord Śiva is correct.

अन्तर्मुखी भवति बिन्दुगतिर्विसर्ग स्योक्तागतिर्गुरुजनेनबहिर्मुखीति।
पुर्वंसुषुप्तिपदमध्यमुपैति जाग्रन् मध्यात्तमृच्छतिपरस्तुसुषुप्तिमध्यात्।।23।।

As per opinion of Gurus of cult *Bindu* is introvert and *Visarga* is extrovert.
As per previous discussion during the movement of liberation *Bindu* moves from the mid of Awaken state and enters in the mid of Deep-sleep state.

Lord Śiva's introvert and living being's extrovert nature was highlighted in previous *sūtra*; now *Bindu's* and *Visarga's* introvert and extrovert natures are bestowed in this *sūtra*. As per the Gurus of cult, the nature of Bindu had been told to be introvert and the nature of Visarga has been told to be extrovert. Their nature had already been told to be resting and moving respectively, hence there is no need to reiterate it here.

The essence of above statement is that a Bindu enters in the mid-Deep-sleep state while moving from mid-Awaken state during movement of liberation.

Mid Stage

Awaken state, Dream state and Deep-sleep state each can be divided into two, frigid and throbbing stages; stage lying between the frigid stage and throbbing stage is known as mid stage called *sandhi* (conjunction). This means a stage famous as frigid awaken when ends Forth stage is experienced, during *ajaḍa* (throbbing) *Jāgrata* there is one more stage called mid-Awaken state. Similarly after the end of throbbing Deep-sleep state before the start of frigid Deep-sleep, there is one more stage called mid-Deep sleep.

As per the above definition of introvert movement of *Bindu*: During the movement of liberation,Bindu moves from mid-Awaken state (first step of throbbing Awaken state) to mid Deep-Sleep state (first step of frigid Deep-sleep).

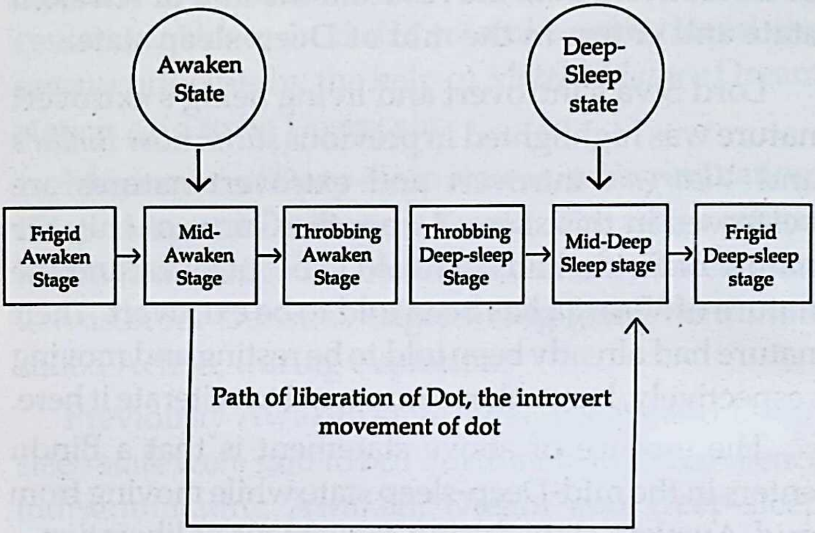

Awaken State
Deep-Sleep state
Frigid Awaken Stage
Mid-Awaken Stage
Throbbing Awaken Stage
Throbbing Deep-sleep Stage
Mid-Deep Sleep stage
Frigid Deep-sleep stage
Path of liberation of Dot, the introvert movement of dot

Fig. 26: Path of liberation of Bindu the introvert movement of Bindu

As per the last a few words of *sūtra*, the meaning of extrovert movement of *Visarga* means while being in *Visarga* stage *Bindu* moves from mid-Deep-sleep state to mid-Awaken state. Here the mid-Deep Sleep means: first step of frigid Deep-sleep right after throbbing Deep-sleep. This way, the *Bindu* moves from the mid-Deep-sleep state (between last stage of throbbing Deep-sleep state and first step of frigid-Deep-sleep state) to the last stage of frigid Awaken state while being *Visarga*. This is extrovert movement of *Visarga*.

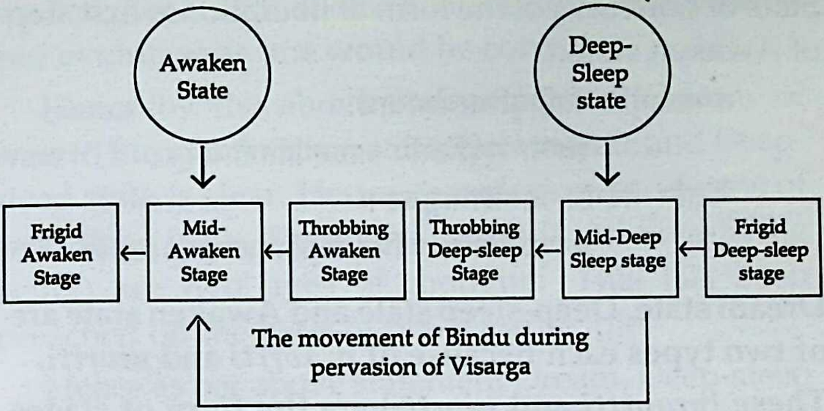

Awaken State
Deep-Sleep state
Frigid Awaken Stage
Mid-Awaken Stage
Throbbing Awaken Stage
Throbbing Deep-sleep Stage
Mid-Deep Sleep stage
Frigid Deep-sleep stage
The movement of Bindu during pervasion of Visarga

Fig.27: Extrovert path of Bindu as exposed Visarga; the path of Bindu to become the living being

The knowledge of this introvert and extrovert movement of *Bindu* and *Visarga* is must to understand the meaning of *Mantra*.

सुप्त्यादि जाग्रदवधि त्रितयं दशानां
जन्तोः प्रवृत्ति वपुषोऽथ निवृत्तिमूर्त्तेः।
तज्जाग्रदाद्यवधि भूत सुषुप्ति शम्भो
रारोहसीम समुपक्रमणोऽवरोहः।।24।।

The movement of living being from Awaken state to Deep-sleep state and the movement of liberated Śiva is from Awaken state to Deep-sleep state. These movements of evolution and liberation are known as *āroha* and *avroha*.

This *sūtra* affirms the phenomenon told in previous sūtra. The edge of start of process of *ārohaṇa* (climbing) is known as *āroha* (climb up). Hence the edge of start of live stage of evolution is Deep-sleep state. Similarly *avroha* (climb down) the synonym of

State of Lord Śiva of the form of liberation is first step of Awaken state.

तस्मात्प्रवृत्ति विनिवृत्तिमयोभयार्थः
स्वप्नः सुषुप्तिरपि जाग्रदपीतिगोप्यम्।
भेदानि भेदमय जीवशिवाङ्कानां
षण्णां विमिश्रणमिदं प्रकृतिर्दशानाम्।।25।।

Dream state, Deep-sleep state and Awaken state are of two types each because of *pravṛtti* and *nivṛtti*. These (*pravṛtti* and *nivṛtti*) are the form of stages of Living being and Śiva which mingle within each other by the virtue of their nature.

As each state has two parts *pravṛtti* and *nivṛtti* these states (Awaken state etc.) become six. This sūtra bestows the same principle of *rahasyamārga*.

When the living being attains the liberation, it is called Lord Śiva; this means Lord Śiva, is called as living being while dwelling in the world. The difference between Lord Śiva and living being is not real, this difference is due to the difference in the stages of their presence, hence here is the interpretation of unity of Lord Śiva and living being. This unification at the level of *Prakāśa* and *Vimarśa* is also correct. Hence the unity between the process of pravṛtti and nivṛtti also is proved; as there is unity between pravṛtti and nivṛtti, the processes on paths of *pravṛtti* and *nivṛtti* are same. If they would be considered as two then, another source for liberation from *pravṛtti* would have to be searched; in that case the present complete form of liberation would be spoiled, hence in that case considering the liberation and evolution as one would be correct.

Hence by the above statement, *nivṛtti* form of *pravṛtti* formed Awaken state, Dream state and Deep-sleep state is clear. Hence considering two forms of each stage is ok. These two stages (Lord Śiva-living being) are two lines of thoughts. This has been preached on the basis of pre-set principle.

Hence as per above statement Dream, Deep-sleep and Awaken states have two forms *pravṛtti* and *nivṛtti*, this is *rahasyamārga* (way).

As all the stages have two forms, there are total six forms of the stages of Lord Śiva and living being.

These *pravṛtti* and *nivṛtti* are mingled with each other. Which means, stages of *pravṛtti* and *nivṛtti* are mixed with each other. This means Śakti resides within Lord Śiva and Lord Śiva reside within *Śakti*. If this is true, then it is also true that two forms of stages like Awaken etc. also dwell within each other.

स्वप्नप्रजागर सुषुप्तिमथाष्टकोणः
पङ्क्त्यस्त्रयुग्ममनुकोण विराजमाने।
यन्त्रेश्वरेहि शिवजीवसमन्वयो यं
दृष्टः समस्तपरमार्थ विदीष्टदेवे।।26।।

The union of Śiva and living being is clearly visible in Śrī Yantra-the eternal form of Goddess, which has *aśtakoṇa, paṅktyasrayugma* and *manukoṇa* of the form of Dream state, Awaken state and Deep-sleep state.

As stages like Awaken etc. are told be discriminating and indiscriminating both, they are said to be of two types. Hence in this *sūtra,* writer explains these stages using Śrī Yantra which in itself is reflection of these stages. Dream state is represented by *Aśtakoṇa* (octagon), Awaken state is represented by *Paṅktyasra daśārayugma*(two ten petal lotuses) and Deep-sleep state is represented by *manukoṇa* or *caturdaśāra* (Tetradecagon).

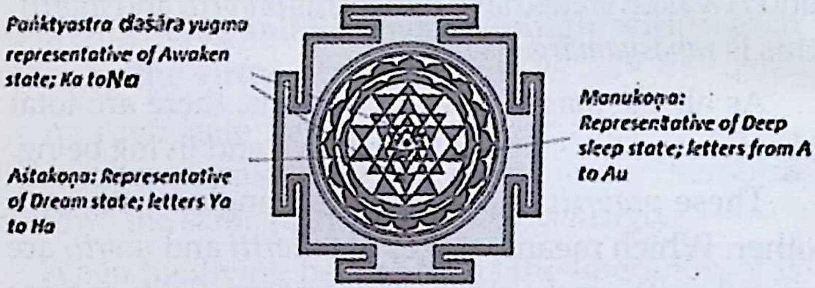

Paṅktyastra daśāra yugma representative of Awaken state; Ka toNa
Aśtakoṇa: Representative of Dream stat e; letters Ya to Ha
Manukoṇa: Representative of Deep sleep stat e; letters from A to Au

Fig.28: Representation of three stages on Śrī Yantra

Representation of *kalā, māyā, Śuddha-vidyā, Īśvara, Sadāśiva, āñjī,* vyāpakā and Śakti named eight elements of Dream state is done by *Ya, Ra, La, Va, Śa, Ṣa, Sa* and *Ha*. Hence lettered octagon of *Śrī Yantra* is representation of Dream state.

Awaken state consists of twenty elements from *pṛthvī* to *Śrotra* represented by letters from *Ka* to *Na.* Hence *pañcamahābhūta, pañcatanamātrā, karmendriya* and *jñānendriya* are represented in *Śrī Yantra* by couple of decagons.

Fourteen vowels *A* to *Aau* are represented by *caturdaśāra.*

Hence the union of living being and Lord Śiva in Goddess of all *Yantras, skandhatryātmaka Śrī Yantra* (*Śrī Yantra* with three sections) is very clearly visible. It means union of Lord Śiva with living being only exists from octagon to Tetradecagon. The union of two triangles visible in *Śrī Cakra* also is representation of union of Lord Śiva and living being during Dream state where the stage also is of two types frigid and throbbing.

Writer of *sūtra* represents each section of Yantra with one stage whereas the set principle says that one triangle must be represented by three stages not merely one. This doubt is baseless, as the three stages are trinity like *Icchā, Jñāna* and *kriyā* which are eternally one; hence be it any stage it has effect of other stages also.

There is no other way to know the true form of Deity other than knowing Mantra form of Deity. Hence the meaning of Mantra obtained from *Mātṛkā Cakra* must not be doubted. It means the letters have been so arranged that the real form the Supreme Power may be known exactly. Hence the form of Mother the power can only be known through alphabet and not by any other way.

सुप्तिः शशी जडतया तपनोऽपि जाग्र-
च्चैत्यस्य संतपनमात्र चिदात्मकत्वात्।
स्वप्नोनलोगिलित चैत्यत्या पशुत्वे
सोऽप्यर्क एव दहनः सकलं शिवत्वे।।27।।

Deep-sleep state is frigid like moon, Awaken is like

Sun which throbs and Dream state is fire but during the stage of empirical living being it is Sun and they all are fire during Śiva stage.

ŚrīMātṛkā Cakra has been redevised into *svara, sparśa* and *vyāpaka* words, where *vyāpaka* has both *antasṭha* and *ūśmāṇa* letters from *Ya* to *Ha in it. Svara, sparśa* and *vyāpaka* stages are proved to be Moon, Sun and Fire.

[Svara: Vowels like A, Ā, I, Ī, U and "Ū do not change their shape, hence are called rigid like moon.

Sparśa: Ka to Ma are called Sun because they are like active Sun and splendour the world, these letters associate with each other in various ways to form a shape.

Vyāpaka: It is composition of and antastha ūśmāṇa letters which means the group which has heat (ūśmā) and the letters which are between the svara and sparśa respectively, hence they are represented by fire.]

Deep-sleep is frigid and Moon is also frigid, hence Deep-sleep and Moon are said to be one due to their nature. The nature of reason and action are same. *Brahmāṇḍa* (Universe) is said to be the reason for *piṇḍāṇḍa* (body) and *piṇḍāṇḍa* is said to be reason for *brahmāṇḍa* hence being reason of each other these two have same nature. Due to this, Moon of *brahmāṇḍa* which is frigid by nature is known as Deep-sleep in *piṇḍāṇḍa*.

This mortal world or vedya is merely heated due to the *cidātmaktā* (eternal knowledge).This means due to *cidātmaktā*, the heat of Light only (and not the one who is burning) in Deep-sleep is captured by the frigidity. This is because of the acquisition of contraction by *ajaḍa*. Hence due to *cidātmaktā*, the Light which is set by the trend of heating in Deep-sleep state behaves like Sun in Awaken state hence Awaken state is like that of Sun.

Light has dual nature:

1. To be self-heated.
2. To heat

In Deep-sleep state, as only heating quality of light is effective the splendour of Awaken state is limited. In this stage the Sun illuminates the extrinsic world only. Sun does not have capacity to enlighten the wisdom of soul which the Fire has.

[He wants to say that internal heat splendour is diminished by rigidness in Deep-sleep. That's why only one nature of Light is expressed in Awaken state, which is to splendour the extrinsic world. As the sun illuminates the extrinsic world it resembles with Awaken state.]

The living being in Dream state dwells in the thoughts within, hence Dream state is known as Fire but the Dream state raised this way from fire is like Sun only during evolution. The reason for it is that although the dreams are visualised within during *paśudaśā* (in the state of empirical living being) but due to illusion they seem to be the exploration of extrinsic world. This way it is proved by experience that Dream state is also of the form of Sun like Awaken state.

All three states like Deep sleep etc. are of the form of Fire during the stage of Lord Śiva. During this stage, all three states become prime and omnipresent and the world merges within this unity hence Fire form is contemplated in the being of *Śivatva* (Stage of Lord Śiva).

चैत्यातिविस्फुरण सीम्निखलुप्रतिष्ठा
जाग्रत्यणोरथतुरीयपदान्तरार्थे ।
शम्भोर्विमर्शवति जाड्यमलव्यपेते
जाग्रत्सुषुप्तिदशयोः सममध्य भागे ।।28।।

The limit of quivering of discrimination of a living being is Awaken state in which the self-respect of living being is placed firmly.

When *Śambhu* is deliberated between the equally-mid stage of Awaken state and Deep-sleep state; Awaken state and Deep-sleep state become free of *jāḍya* impurity.

Caitya is the one who tries to know the meaning of Mantra for the sake of establishing his self-respect in three stages of Lord Śiva and living being everywhere or wherever.

The maximum limit of discriminating throb of *Caitya* is Awaken state in which there is stable place of self-respect of a living being. *Sparśa* letters are indicator of Awaken state, its last limit is *Ma*, hence it is a sign that *Ma* is the place of *jīvakalā*.

When the *Śāmbhava* element is deliberated, Awaken and Deep-sleep states get the rid of *jāḍya* (frigid) impurity; this means that during Vimarśa (deliberation) of Śāmbhava both Awaken state and Deep-sleep states seem to be one. Hence due to inherence of *vikalpāvikalpa* (multiple tendencies and no tendencies) at the equatorial point between the Awaken state and Deep-sleep state; the Awaken state is stage with multiple tendencies and Deep-sleep state is *nirvikalpa* stage. This *Śāmbhavī* stage where one does not find any discrimination is known as *turīya* state. This is represented by '*Kṣa*' and is said to be the place of *Śiva kalā*.

माता शशी भवति मेय पदं पशुत्वे
वह्नि प्रमाणमिह तिग्मरुचिः क्रियाग्रयम्।
मातानलः शिवपदे हिमगुः प्रमेयं
ज्ञानाग्र्यभाग इह तुर्य रविः प्रमाणम्।।29।।

Moon is *pramātā*, Fire is *prameya* and Sun is *pramāṇa* in *paśu* daśā (state of Empirical living being)

Fire is *pramātā*, Moon is prameya and *jñānāgrya-sūrya* (Knowledge primal Sun) is *pramāṇa* in the state of Śiva.

As Awaken state is mentioned between the Deep-sleep state and Dream state here, the Awaken state is called mid-Awaken state.

In this Sūtra pramātā, pramāṇa and prameya stages of Lord Śiva and living being, situated in mid-Awaken state are said to be of the form of Moon, Sun and Fire.

In empirical living being stage, Moon is said to be pramātā. The crescent moon of vowels (*ardha candra* of ॐ) is Moon. Moon of the form of *vedya* dwells in the in Empirical living being hence Moon is *pramātā*.

Prameya is said to be Fire. *Ya, Ra, La* and *Va* the half of *vyāpaka* (or *antasṭha* letters) section are known as Fire. Fire is called prameya because of existence of Vedaka (Knower) in empirical living being.

Sun whose representation is of the form of half vedya part of *sparśa* (*Ka* to *Ca*) is said to be *pramāṇa.* Mixture of Vedaka and vedya is known as pramāṇa. In that case Vedaka is established and vedya is prime. In empirical state Action is prime; hence in Sun's *pramāṇa* stage, the Action or *vedya* is prime.

S. No.	Letter	Representation of elements of creation	vedya /Vedaka
1	Ka	pañcamahābhūta (Earth, Water, Fire, Sky and Air)	vedya
2	Ca	pañcatanmatrā (Word, taste, touch, form and smell)	vedya
3	Ṭa	karmendriya (Sense of action)	Vedaka
4	Ta	jñānendriya (Sense of knowledge)	Vedaka

[Hence from the table, "Knower wants to know!" This relation is said to be mixture of vedya and Vedaka. Vedya is prime because the effort is done by them and from them, where Vedaka are merely the sense of organs which raise the Desire. As action is prime in Empirical state, which is done by body made of Fire etc. to attain taste etc. it is said that vedya is prime. Hence in empirical state action aspect of Sun is prime]

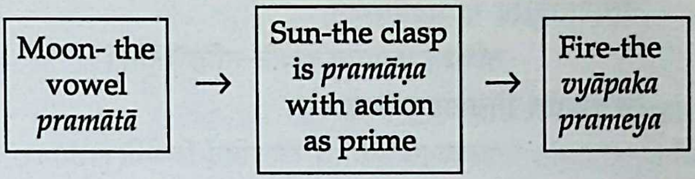

Moon- the vowel *pramātā*
→
Sun-the clasp is *pramāṇa* with action as prime
→
Fire-the *vyāpaka* *prameya*

Fig.29: State of *jāgranmadhyamārga* (Awaken as mid stage) in Empirical living being

In the state of Lord Śiva, movement of Awaken states etc. is inclinatory, hence the one who is *pramātā* in Awaken state, becomes prameya i.e. Fire becomes pramātā and Vedaka-Moon's pervasion becomes pervasiveness and it becomes prameya.

As knowledge is prime and not Action in the state of liberation called Śiva stage, Awaken state known as Sun which is also known as *turya-ravi* becomes *pramāṇa*. Sun's *Vedaka* stage is prime and *vedya* becomes secondary. Lord Śiva is felt in Fourth stage which is stage of knowledge, hence the Sun of pramāṇa form is called as *turya-ravi.*

[Hence in Lord Śiva stage knowledge aspect of Sun is prime.]

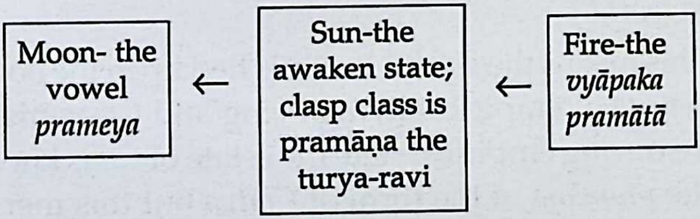

Moon- the vowel *prameya*
←
Sun-the awaken state; clasp class is pramāṇa the turya-ravi
←
Fire-the *vyāpaka* *pramātā*

Fig.30: State of *jāgranmadhya mārga* (Awaken as mid stage) in Lord Śiva

चैत्यप्रमातुरिह यज्जडमेवमानं
तच्चित्प्रमाणमनुजीवति तद्धिचैत्यम्।
चित्तत्वमेव नियमादनुजीवदेतन्-
नात्यश्नुते स्वमिव चित्तदिदं विभेदे।।30।।

The frigidity of *pramāṇa* state of *Caitya-pramātā* enlightens the *Cit*. This means *Caitya* gives life to *Cit* however during this state the complete eradication of *Cit* is not possible, its sense still survives.

This sūtra deals with the reasons behind discriminative nature of *Vimarśa-vedya-pramātā*. *Caitya-pramātā's* frigidness of *pramāṇa* stage, enlightens the *Cit-pramāṇa*.

The stage of Lord Śiva is full of *Cit* element, the frigid is enlightened in this stage by sources of knowledge like *cidātmaka* (of Lord Śiva the omniscient) ear. In *paśudasā* (empirical stage) reverse of it happens, during this stage, the empirical soul is prime and hence the visible knowledge is of frigidity and the empirical soul ties the Lord Śiva by the help of sound etc. of its nature.

[It means that Lord Śiva is covered by the illusions of frigid world.]

This means the *dharmī the Cit* is tied up in the bonds of *dharma* of empirical living being and *Cit* vanishes hence during empirical state the estate of *Cit* is known by the *pramāṇa* of the form of *Caitya* but this merger is not complete; as is the dissolution of *Caitya* in *Cit*, during pervasion of Lord Śiva because the base of existence of *Caitya* is *Cit*.

[Dharmī: The follower. *Dhamra: The virtue or set of rules to be followed.]*

If in case it is considered that there is no existence of *Cit*, then existence of *Caitya* would also be a farce, due to the lack of investigator of existence of *Caitya* in the system the non-existence of the form of Caitya would also be sure.

[Writer means to say that an unreal can't exist without eternal.]

Hence existence of *Cit* will always be their in *Caitya*.

Hence in Visarga's state, as the *Cit* does not completly merge within *Caitya* both *Cit* and *Caitya* exist hence it is proved that the state of *Caitya* is discriminative.

जाड्यादचिन्न विमृशत्यपिमातृभावे
तां चित्कलेव गिलितात्मपदां मृशन्ति।
मोहेन कल्पयति मातृदशाममुष्या
व्याप्तिर्हि मातृपद लक्षणतोपपन्ना।।31।।

Here the writer of sūtra clarifies the previous sūtra.

Cit is *pramātā* in the state of Śiva and in empirical state so is *Caitya*. In this case *Caitya* must be *Vimarśavāna* (reflective) as it is full of *mātṛbhāva* (self-pervasiveness) but it is not because of its frigidity. In this state also *Cit* only is reflective by nature.

As the *Caitya* is said to be not-reflective, *pūrva-pakṣa* (opponent-cult) raises a doubt that it would correct to set *Cit* as *pramātā* in empirical state; this doubt is baseless because the *pūrva-pakṣa* has not thought upon the fact that *pramātā* is the one which has *mātṛbhāva* and not the one which is reflective. Pervasiveness is attribute of *pramātā* not the *Vimarśa*. In that case accepting *Caitya* as *pramātā* is logically acceptable.

In the state of *Caitya*, reflective *Cit* dwells in pride of its pervasiveness but it is not pervasive hence it is not pramātā, that's why the doubt of set-cult is baseless.

[As reflection is property of Cit, it thinks that it only is pervading and hence it thinks that it is pramātā; as per principle, it is not true.

Actually this cult believes that both Śiva and empirical living being together are eligible for being worshipped which would be explained later, it considers the primacy of Caitya also otherwise be it Cit or Caitya both are the form Lord Śiva only.]

मानं तृतीयपदभागपि बाह्यतस्तु
मध्ये विमिश्रणमिदं खलु मेयमात्रोः।
मिश्रं हि मध्यमपदे निखिलस्य दृष्टं
द्वैरूप्यमस्य च नपुंसकता च धाम्नः।।32।।

Although the *pramāṇa* is eligible for the third position but being the mixture of *prameya* and *pramātā*, it sits on mid-position. Being mixture of the two, it in itself is mid-position and has dual nature that's why it has neuter tendency.

It is said that Awaken state is represented by *sparśa* class (*Ka* to *Ma*), hence it is denoted by Sun. *Pramāṇa* stage is mixture of *prameya* and *pramātā* stages in that case the third position of Awaken state during empirical living being's state is self-proven. In that case the statement of Sūtra-31 seems to be doubtful, this Sūtra clarifies the same doubt.

Although *pramāṇa* is eligible for the third position but the free form of *prameya* and *pramāṇa* in mid-resting position (*svapna-madhya*), is self-proven and takeover pervasive nature of each other externally; due to this, pramāṇa rises to second position from third position.

[Pramāṇa is mixture of prameya and pramātā.]

During state of liberation, the pervasion of *prameya* and *pramātā* over each other doesn't happen; when they move to pervade each other externally, the dualistic *pramāṇa* stage originates. Hence, due to rise on second stage externally *pramāṇa* posed on third place rises to second place.

It is said using *'bāhyatastu'* in *sūtra* which means, "*Pramāṇa* sits on third position intrinsically and on second place extrinsically."

Pramāṇa is mixture of *prameya* and *pramātā*. Here *prameya* adopts nature of *pramātā* and *pramātā* adopts the nature of prameya; due to this adoption of nature of each other, the mid stage is confluence stage.

In principle, mixed stage is mid-stage, the confluence of day and night is called twilight and hence calling *pramāṇa,* the mixture of *prameya* and *pramātā* is suitable. Mid stage of the form of *prameya* and *pramātā* is of dual nature. *Prameya* and *pramātā* are of the form of Lord *Śiva* and *Śakti*, hence having nature of both male and female it is called neuter, hence this stage is called neuter.

रश्मीननूदयति बिम्बमतः स्वरेषु
सर्गः सितांशुरणुबिन्दुरिनश्चकादौ।
यादौ शिखी महितबिन्दुरिति त्रिखण्डया
वर्णक्रमेण विदितं त्रिमहोमयत्वम्।।33।।

Image arises when the rays arise, hence the *Visarga* within vowel class are moon.

The confined Bindu within *'Ka'* class of alphabet are Sun and the same in *'Ya'* class is like fire. Hence Moon, Sun and Fire dwell in three classes of vowel, *'Ka'* and *'Ya'*.

First the rays rise then image follows it. It is accepted by majority of erudite that first *avayava* (a part) takes birth then the *avayavī* (complete body); hence *Aḥ* in vowel class is said to be Moon. The pronunciation of *A* to *Aṁ* the first fifteen vowels before *Aḥ* is destined, this primal pronunciation (of first fifteen vowels) is symbolic to the first rise which is the giver of *Candra kalā* in first fifteen vowels. This means being exposed first, vowels from *A* to *Aṁ* are fifteen *kalā* of the form of vowel *avayava*. Hence the reason for *kalāttva* (measurability) in *A* to Aṁ is due to their first pronunciation. Hence *A* to *Aṁ* are fifteen *avayavakalās* and sixteenth *kalā* is *Aḥ* which is denoted as image or Moon.

[A to Aṁ are constituents which when come together they form 'Aḥ'. As fifteen vowel come first in alphabetical order they are said to be avayava, their image is 'Aḥ'. As

the moon is enlightened by Sun 'Aḥ' is said to be like Moon.]

On the basis of same principle, arrangement of *kalā* and image in *sparśa* (*Ka* to *Ma*) and *vyāpaka* letters had been explained.

In the group of *sparśa* letters which start from '*Ka*', four letters from *Pa* to *Bha* have been represented as Sun with two types of *kalā* which are *avayava* and *avayavī*, due to limitation in Bindu with mixed nature of mixed *pramātā* and *prameya*; where the Sun is Lord of this class.

S.No.	**Letter/Lord**	**avayava (Limb) of class**	**Bimba (Image)**
1	*svara*/Moon	*A* to Aṁ	Aḥ
2	*sparśa*/Sun	*Ka* to *Na*	*Pa* to *Ma*

Tab.2: Various classes of letters, Lord of class and their further classifications

Being composed of *pramātā* and *prameya*, Sun has dual nature. Sun has twelve *kalās*, hence here two letters of clasp class join together to make one kalā. *Ka* to *Na* join together to make ten kalās of the form pramātā and prameya and *Pa* to *Bha* merge with each other to form *ekādaśamī* (eleventh) and *dvādaśamī* (twelfth) *pramāṇakalās* which is mixture of *pramātā* and *prameya*.

As mentioned above, first *avayava* is manifested then *avayavī* etc. hence first *ka* to *Na* is pronounced and then *Pa* to *Bha*. Hence ten kalās of Sun, originated from *Ka* to *Na* are avayava and *ekādaśamī* and *dvādaśamī pramāṇakalās* originate from *Pa* to *Bha* are imagery kalās.

As per above principle, esteemed *Bindu* in *Ya*, *Ra*, *La* and *Va* comprising vyāpaka class is fire which is Lord of the class and further the imagery and *kalā* are explained.

It is proved from the vowels, *sparśa* and *vyāpaka* letters arranged over three sections of *Mātṛkā Cakra* are the form of Moon, Sun and Fire.

Its central idea is, "As established earlier, the way *Bindu* or *kṣa*'s form is told in mid-Dream state. In the same way, amalgamation of *Bindu* (the representative of *Cit*) with *Visarga* (the representative of *Caitya*), in *svara*, *sparśa* and *vyāpaka* (which again are representative of Deep-sleep etc.) within mid-Awaken state is manifested. This is mentioned as below:

1. Pronunciation of ekamātrātmaka (single unit, lower node of vowel) *a* happens before *dvimātrātmaka* (double unit, higher node of vowel) *ā*; similarly *i* before *ī*; *u* before ū; *ṛ* before *ṛk*; *lṛ* before *lṛk*; *e* before *ai*; o before au and a before aḥ means first single unit vowels (the representative of Bindu) would appear then double unit vowels (the representation of *Vimarśa*). These single unit vowels show that *kalā* of *Bindu* are present in the intrinsic world, whereas double unit vowels show that *Vimarśakalā* are present in extrinsic world. This representation of *Bindu* and *Vimarśa* in intrinsic and extrinsic world respectively means *Vimarśa* is situated outside and Bindu is situated within. This means Lord Śiva only dwells within *Śakti*; hence these are stages of *Śakti* which represent *Caitya*.

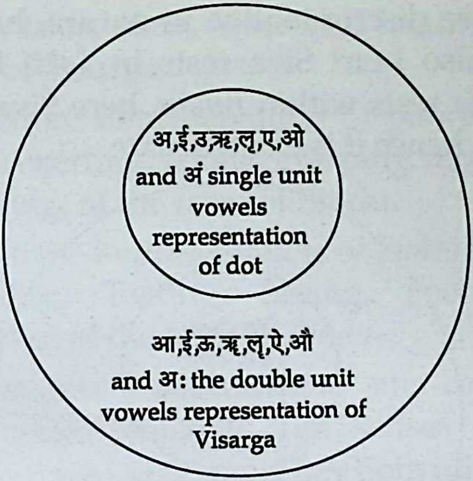

अ,ई,उ,ऋ,लृ,ए,ओ
and अं single unit vowels representation of dot
आ,ई,ऊ,ॠ,लृ,ऐ,औ
and अ: the double unit vowels representation of Visarga

Fig.31: Single unit vowel of the form of Śiva reside in double unit vowel Śakti the Caitya

2. Second stage is of throbbing dream, this is representation of *vyāpaka* class. *Vyāpaka* class comprises of *Ya*-class (*īśatspṛśṭa*) and *Śa* class (*īśatvivṛtta*). *Ya*-class is *bheda pramātṛ* (discrimination pervades) by nature hence it is representation of *Visargakalā*. *Śa* being *īśatvivṛtta* is *abheda pramātṛ* (indiscrimination pervades) and is representation of *Bindukalā*. Hence *Ma* being discriminative in nature is of the form of *Visarga* (the Lord of discriminative class) and *Kśa* being of indiscriminative in nature is of the class of Bindu (the Lord of indiscriminative form).

   Here first *Ya* class is pronounced then *Śa* class, this means first one is internally exposed and second one is externally exposed. This means in this state *Visarga* rests with in *Bindu*.

   Dreams of the form of *ajaḍa viśrānti* (throbbing rest) are discriminative in nature, hence in this state also Lord Śiva rests in *Śakti* however as *Vimarśa* rests within *Bindu*, here Śiva element is prime, hence it is exalted state.

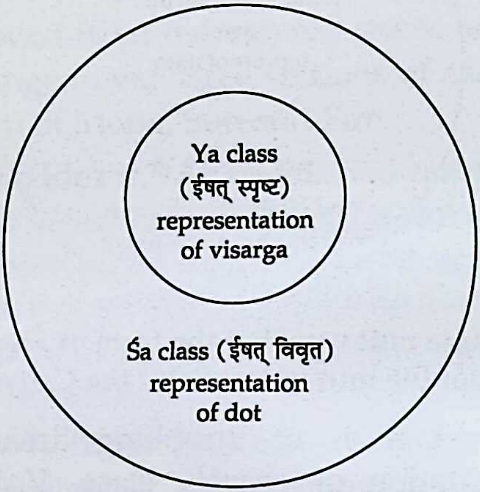


Fig.32: Explaining the vyāpaka letters and their position; Lord Śiva is prime in spite of the fact that everything lies within Śakti, where Visarga means *Visarga*

After explaining the position of Bindu and Visarga in frigid Deep-sleep and Dream state on the stage of *ajaḍa viśrānti* (throbbing rest), he now discusses about the position of *Bindu* and *Visarga* in Awaken state:

3. Critic mentions the Awaken state as acceptor of each other (*viśaya* and *karaṇa*), the indicator of this class is sparśa class:
   - *ka* section- Representative of five elements: Earth, water, fire, air and space; of the form of Visarga.
   - *ca* section- Representation of *pañcatanmatrās*

smell, taste, view, touch and hearing; of the form of Visarga.

- ṭa section: Representation of pañca kāmendriya: exerting, sexing, grasping, moving and speaking; of the form of Bindu.
- *ta* section: Representation of *pañcajñānedriya* Smelling, Tasting, Seeing, Feeling and Hearing; of the form of *Bindu*.

Fives elements and *tanmātrās* are collectively known as *viśaya* (subject). Ten senses of organ together are known as *karaṇa*. They both mingle with each other in Awaken state and appear to be one in Awaken state hence it is said that they accept each other. In this stage ten senses and ten *karaṇa* when come together they form the ten rays of Sun.

[karaṇa: It is organ of sense or an instrument of an action. Here it is the one which ensures what reflex would be given to any observation through ten extrinsic constarints the ten organs of senses along with three intrinsic parameters of it which are mana buddhi (intellect) and ahaṁkāra (arrogance)]

Here *ka* and *ca* family is prime this is because of their nature which describe acceptance of the senses. First *vedya* pervades then *Vedaka*. First Lord Śiva moves to become animal then from animal he becomes Śiva again. As Deep-sleep state and Dream state are resting stages; hurling of Bindu and Visarga is fit.

[It is tendency of all elements to attain the rest or to move towards the point of lesser entropy.]

This means, in sparśa family, during exposition of *ka* to *na* it is seen that both *Bindu* and *Visarga* are prime and their unified and highly mingled form is exposed during the rest.

After explaining *ka* to *na* in sparśa family, *pa* to *bha* is explained. *Bindukalā* and *Visargakala* formed from two letters each of this set show that both *Bindu* and *Visarga* are Lord of this class. Composition of *pramātā* and *prameya* form *pramāṇa* hence *Bindu* and *Visarga* two *kalās* are *pramāṇakalā*.

First exposition of *vedya* during *pravṛtti* means, there is pervasion of *Vimarśa* in all three sections (of *Śrī Yantra*). First exposition of *Vedaka* during *nivṛtti* would mean, there is pervasion of *Bindu*.

खण्डक्रमेण शशिनो दहनाङ्गतोक्ता
तद्व्युत्क्रमेण जडभानु गुणत्वमग्नेः
खण्डेषु च क्रम विलोम जपेन चैत्य
चित्योः परस्पर पदाक्रमरीतिरुक्ता।।34।।

While reciting the three sections of Mātṛkā in regular order, Moon (vowels) coverts into Fire (vyāpaka) and while reciting the same in reverse order Fire converts into Moon.

This way, the recitation of *Mātṛkā* in regular and reverse order reveal the overstepping of *Caitya* and *Cit* or *Visarga* and *Bindu* over each other. In regular order overstepping of *Caitya* over *Cit* is shown and in reverse order it is overstepping of *Cit* over *Caitya* shown.

In regular order *Caitya* is prime and in reverse order *Cit* is prime.

स्वप्नश्च जाग्रदपि वासरपूर्वयामौ
तुर्यं पदद्वयवदुत्तर याम युग्मं।
सुप्तिस्तुरीय लयभू प्रथमं क्षपार्ध
स्वप्न प्रजागरदशा लयभूर्द्वितीयम्।।35।।

Dream state and Awaken states are two yāmas of first half of the day. Fourth state (with two yāmas is second half of the day. Fourth state has with Dream state and Awaken state of first-half, that's why the second half of the day would also have two yāmas of the day which are, *turya-Jāgrata* (initial stage of liberation) and *turya-svapna* (fourth *yāma* of the day).

Dream state is in the mid of the sequence of Deep-sleep state, Dream state and Awaken state. Hence this sequence of stage is called *svapnamadhyamārga*. This Sūtra has description of various stages which revolve again and again around *svapnamadhyamārga*.

[Here is the discussion in the sequence, where Lord Śiva is moving on to become living being.]

The time of the form of *ahorātra* has eight yāmas. Dream state is enforced during Deep-sleep state, hence the first yāma of the day is Dream state. As the Awaken state is enforced after the Dream state and due to peak of pramāṇa formed discrimination in the form of *grāhaka* (acceptor), hence Awaken state is called the second *yāma*. This way Dream and Awakens state are the first half of the day.

[Ahorātra: A day has two ahorātras, Day and night; here we are discussing about the day only.

Yāma: A day has eight yāmas, this means each would have three hours.]

Fourth state is second half of the day. Fourth state comprises of just passed on Awaken state and Dream state, hence the Fourth state also has two yāmas; amongst which *turya-Jāgrata* (Awakwen state with essence of *Turya)* state is third yāma of the day because it is initial stage of liberation and the *turya-svapna* (Dream state with essence of *Turya)* is fourth *yāma.*

The discriminative nature of Sun is liberated during the *turya-Jāgrata* state hence the *turya-svapna* stage is said to be the fourth yāma of the day.

[Now the Sūtra talks about night and its relation with stages.]

The land of withdrawal of above mentioned Fourth state (which arose from just passed, Awaken state and Dream state) is Deep-sleep state. Being the reason behind origin of all the stages, Deep-sleep state is the resting place of various discriminating and indiscriminating stages, hence the first two *yāmas* of or first half of night are resting *turya-Jāgrata* stage and resting *turya-svapna* stages respectively.

Dreaming and Awaken states dwell in Deep-sleep state during the second half of night. Resting Dream-state and resting Awaken state are third and fourth yāṃa of night.

This principle-the soul of *Mantra* is expounded on the basis of consistent experience and after learning the (related) theorems by heart.

As the topic concludes here, the reason for the origin of epic and its name is revealed.

[Below mentioned is not the part of sūtra, this is prepounded by the commentator.]

Mātṛkā has two meanings in Tantra:

1. *Mātṛkā* means *Mātṛkā Śakti* (Mother force).
2. *Mātṛkācakra* (Yantra).
3. Sanskrit alphabet (not given in commentary but is added to make the line of thought more clear.)

From *Mātṛkā Cakra Viveka,* both meanings are accepted. The *Cakra* formed by the association of *Mātṛkās* (letters) is known as *Mātṛkācakra* (*Cakra* of letters) or else it may be said that *Mātṛkās* only are present as the *Cakra*.

A *manvasra* (A fourteen leaves lotus) is situated with-in *Śrī Yantra*. Letters from *a* to *au* are shown on this *manvasra*. All single node vowels i.e. *a, i, u, ṛ, lṛ, e* and *au* known as *Bindu,* are situated on one side of *manvasra* and *ā, ī, ū, ṛk, lṛk, ai* and *au* known as *Visarga,* are situated on the other side of it. These are situated on the inner side of the corners of *manvasra*. These vowels are called *caturdaśadala* (fourteen leaves lotus).

A sixteen petal lotus circumscribed on the circle is shown in Śrī Yantra. Fourteen letters of vowel used above along with *aṁ* and *aḥ* are total sixteen and out of these sixteen vowels eight are low node vowels called *Bindu* and eight high node vowels called *Visarga*. The petals with letters of *Bindu* series are called image and Fire and the petals with letters of

Vimarśa series are called Moon. This way *Bindu* and *Visarga* along with fourteen vowels of *caturdaśāra* are present in *ṣodaśāra*.

When *Visarga* is prime *Bindu* lies within *Visarga* and when the *Bindu* is prime *Visarga* lies within *Bindu*. That's why the exposition of *Bindu* and *Visarga* in both external and internal parts of Cakra (in both caturdaśāra and ṣodaśāra) is correct.

There are two *daśāracakras* (ten petal lotus) with twenty letters of *ka* class, *ca* class, *ṭa* class and *ta* class. *Pa, pha, ba* and *bha* are shown in the quadrilateral just outside the outer *daśāracakra*. These *pa, pha, ba* and *bha* represent *prakṛti, ahaṁkāra, buddhi* and *mana* elements amongst the thirty-six elements of creation.

[Now the commentator gives his own opinion on the position of ka class.]

Above mentioned meaning of *daśārayugma* (A couple of ten petal lotus) and a quadrilateral is conventional but as per the opinion of the commentator there is one more meaning of it.

There are twenty-four letters from *ka* to *bha sparśa* letters, out of which from *ka* to *ṭha* (placed in regular order) there are twelve *vedya* letters and from *bha* to *ḍa* there are twelve *Vedaka* letters. When *vedya* and *Vedaka* are joined together twelve *kalās* originate (*ka, bha; kha, ba* and *ga, pha* etc.) amongst these first two are imagery and rest are avayava, the placement of them on the corners would be good as they would reveal the relationship between *Vedya* and *Vedaka*.

Then there is *aṣṭāra* (eight petal lotus). In this, on one side *ya, ra, la* and *va* are placed and on other side *śa* to *ha* are placed. A triangle and Bindu is placed inside *aṣṭāra,* in which *ma* is representative of living being amalgamated with three qualities viz. *sata, raja* and *tama* and *kṣa* is the representative of Lord Śiva the one who is above all qualities; reside. Lord Śiva and living being pervade each other that's why the *ma* and *kṣa* are shown together in the last and central point of Cakra. This process of assemblage of letters seems to be virgin hence it has been slightly opened.

Erudite have disclosed the meaning of Mantra using the assemblage of Mātṛkās in Mātṛkācakra but then also there is lack of specific meaning hence this process to explain the meaning of letters is blameless. This is why the Cakra with nine triangles only is *Mātṛkā Cakra,* this is a secret. This composition is *viveka* of Mātṛkā *Cakra* and this entire topic is theorem of this action.-35

Indra's wisdom was hallucinated while explaining the meaning of *Mātṛkās* but this statement in the case of judgement of caturdaśāra and daśāra *yugma* is not correct. Ten kalās out of twelve kalās of Sun are of the form of avayava which again is the form of world. Eight kalās in the octagon are of the form of avayava of Fire; hence this is judgment of kalās.

Singulars

चक्रं त्रित्रिककोंणविन्द्ववयवं यत्संन्निवेशो वहि-
र्मन्वस्त्रे प्रथितस्तदत्र न हि मे गर्हा प्रमादे गिराम्।

मातुर्मन्त्र तनोर्मिथश्च समये मय्यन्यतो दुर्लभा,
स्वाङ्ग क्रीडन योग्यता वितरणाद्यत् पुत्रकोऽहंकृतः।।

शिवानन्देन मुनिना देशिकादेश वर्तिना।
व्याख्यातं मातृकाचक्रविवेके प्रथमं पदम्।।

The exposition of a quadrilateral outside the *caturdaśāra* is not merely an inattention. I have invented the union of *pramātā* and *mantrāvayava* (*catuśkona* and *daśāradvya*) based on *Samaya* principle the way someone fathers a children while being able to play with his organs. This principle is not available elsewhere though it is merely not an inattention, hence it is not for blame; it is for worship.

Here ends Śrī Mātṛkācakraviveka's "The judgment of purport" named first chapter's Sarveśvarī English commentary based on commentary of Śrī Śivānanda Muni

द्वितीयो खण्डः

सुषुप्ति विवेकः

The Judgement of Sleep

माया बलात्प्रथम भासि जडस्वभावं
विद्योदयादथ विकस्वर चिन्मयंत्वम्।
सुप्त्याह्वयं किमपि विश्रमणं बिभाति
चित्रक्रमं चिदचिदेक रसस्वभावम्।।1।।

First *jaḍa* nature is revealed due to the effect of *māyā* and then ajaḍa nature is revealed by the effect of *Vidyā* during the movement for rest in Deep-sleep states of the form of both *Cit* and *Acit;* the way it happens in a picture.

In order to explain three sections of *Mātṛkā Mantra* in Deep-sleep state, Dream state, Awaken state, Fourth state and *turātīta* state; first Deep-sleep state (the seed of entire creation) is explained in detail in its vowel section, which has wonder of both *jaḍa* and *ajaḍa*. This is done because Lord Śiva and Living being initially rest in this state.

The way elephant and bull are picturised in a painting without any categorization; *Cit* and *Acit* elements both dwell together in Deep-sleep state; an unutterable resting stage called Deep-sleep arises which has *jaḍa* and *ajaḍa* both together in a unified way.

The imitation of *Bindū* and *Visarga* as *jaḍa* and *ajaḍa* is shown the way cohesion of elephant and bull is shown in one painting. The frigidity of painting is used as adjective to show frigidity in Deep-sleep state.

The expression of feeling, "I slept well" is done in the end of Deep-sleep state. Hence this way the frigidity is exposed by the above mentioned thought. *Citra* word also mean, "Amazing." Here commentator has used that meaning also. Concurrence of jaḍa and ajaḍa the opposite elements together is amazing.

[Citra: This word means, "Painting and Amazing."]

Being flashing first in extrinsic world; māyā is exposed after the vidyā. It would had been correct procedure to explain vidyā first, however the writer of Sūtra has told māyā to be much stronger than vidyā. This is because vidyā resides within māyā during extrovert exposure.

[I maintain that be it whatever situation, vidyā is stronger than māyā. Even if sun is covered by clouds for a while clouds can't be considered stronger than Sun.]

Hence writer of Sūtra says, "At first jaḍa is exposed due to māyā and then ajaḍa is exposed due to *vidyā*.

[This could have been explained in a different manner, "Although the Vidyā is stronger but in extrinsic exposition, first māyā related elements are exposed. This happens because Vidyā is situated within māyā. Once the māyā

elements are revealed Vidyā elements are exposed. This is similar to great ocean churn in which first poison was extracted and then elixir. Here extrinsic exposition means, the stage in which Lord Śiva dwells as living being.]

The most wonderful fact here is that due to the concurrence in *Cit, jaḍa* and ajaḍa both exist together while being mingled with each other.

The experience of occurrence of copulation due to coherence in "*icchā, jñāna* and *kriyā*" the form of *jaḍa* and *ajaḍa* is known by *Mātṛkā Mantra*. Hence concurrence, *spanda dwaya (jaḍa* and *ajaḍa)* and copulation (of jaḍa and ajaḍa) in Deep-sleep state is perceptible. Due to this copulation in *jaḍa* and *ajaḍa,* the arrangement of order in *icchā, jñāna* and *kriyā* is not decided. Hence such sequence is not perceptible in the section of *Mantras* also. Hence there is no such sequence in three sections of *Mātṛkā Cakra* like *caturdaśāra* etc. also. The process of sequence (first, second and third) etc. had already been discussed earlier to establish primacy within components of *skandhatraya* (In Chapter-1).

[skandhatraya: Deep-sleep state, Dream state and Awaken state.]

माता नभःक्षिति विमिश्र पदं प्रमाणं
वायुः शिखी च सलिलं च मही च मेयम्
ज्ञानात्म पूर्व पठितं युगलत्रयेऽपि
पश्चादुदीरित मिहाभिमतं क्रियात्म ।।2।।

Stage originated by the confluence of Sky and horizon is *pramātā,* confluence of Air and fire is *pramāṇa* stage and Water and earth is *prameya.*

Sky, air and water are *jñāna* elements and horizon, fire and earth are *kriyā* elements.

writer of sūtra writes the preface on the judgment of vowels and says that all letters are the form of five elements (Sky, water, air earth and fire).

Gross earth and sky are the subject of self-conceit of being *pramātṛ*, hence the confluence of sky and horizon is said to be *pramātā*. As *pramātā* stage is decided, similarly air and fire are *pramāṇa* and water and earth are *prameya*, is also proved. The association of *prameya* etc. with each other is already proved hence all of them are *jñāna-kriyātmka* (full of knowledge and action force). Classification of above mentioned couple is done. Amongst first couple of sky- *kṛiti* (*kṛiti* formed body) first one is *jñana-pramata* and second one is *kriya-pramata*; in second couple air is *jñana-pramata* and fire is *kriya-prama?a* and in third couple water is *jñana-prameya* earth is *kriya-prameya.*

The same concept is reiterated by the commentator.

There is existence of *jñāna-kriyā* in the stages like *pramāṇa* and *prameya*. Hence being appropriate, it is described here.

वर्णां खवायु शिखितोयधराः क्रमेण
स्युः कण्ठ तालुक शिरोरदनोष्ठ जाता।
स्थानोच्चयापचयजौ महदल्पभावौ
स्याद्व्युत्क्रमः पशुपदे सलिलानलादौ।।3।।

Letters originated by confluence of throat, palate, head, teeth and lips are representatives of sky, air,

fire, water and earth elements respectively. Accumulation and diminution of these places of pronunciation of letters are responsible for mighty and downtrodden forms of these five elements. The order of sequence of water etc. reverses during animal stage.

Now the letters associated to the five elements which are of the form of *pramātā* etc. is told.

The letters are created when the breath hits throat, palate, head, teeth and lips to produce the sound. Hence the nomenclature of these letters are done on the basis of organ used to produce them. Same as per the opinion of grammar is mentioned in a table below:

S. No.	Letters/Class of letters	Nomenclature
1	*a*, *ka*-class and *ha*	*Kaṇṭhaja*
2	*i*, *ca*-class,*ya* and *śa*	*tāluja*
3	*ṛ*,*ṭa*-class, *ra* and *ṣa*	*śirobhava*
4	*lṛ*, *ta*-class, *la* and *sa*	*dantaja*
5	*u*, *pa*-class and va	*oṣṭhaja*
6	*kṣa*	*Kūtākṣara*

Tab-3: Classification of letters as per grammar

Sounds produced in a sequence, from the five places from throat to lips are indicator of sky, air, fire, water and earth. Principally *bodhya* (to be known) and *bodhaka* (wants to know) are one. Hence the letters are said to be of the form of five elements by the help of treatment of this union of *bodhya* and *bodhaka*. It is shown above that sound produced from throat etc. is of the form of sky etc. Hence in order to know as to how the letters are capable to make one aware of its origin, sky and throat etc. have been shown to be mutually related to each other in the first half of treatise.

The rise and fall in the tone of letters is directly proportional to rise and fall in statutre of elements like sky etc. This means rise and fall in the tone of letter's sound created by throat etc. would lead to establish the upper or lower position of five elements like sky etc. with other elements. This shows, there is direct relation between the letters and five elements. This is why letters indicate the five elements.

Throat has highest position amongst five places where the letter-sound is originated; similarly sky has highest place amongst five elements, hence as the sounds produced by throat are at highest position. This way palate is at higher position than head etc. and air is at higher position than fire etc. hence palate originated letter-sounds are indicator of air element. On the basis of this principle, other elements are indicated by rest of the organs.

Here a doubt may come, "As head is in the mid of all organs, why is it not considered to be placed at highest position?" This is because the letter-sound produced by the throat has highest vivṛtta (torque) this way associating sky with throat would be reasonable and throat is at highest position.

In empirical living being's stage, the indication of sky etc. by throat etc. is done in reverse order. Caitya pervades during the animal stage; hence due to seize of pervasion, sky takes over place of earth. Being deseeded, earth takes over place of sky and air attains the position of sky (represented by the *kaṇṭhaja* letters), hence air is said to be earth in this stage. Air (represented by the letter-sound of palate), is called water. *Ajaḍānśa* (part of throbbing) fire represented by śirobhava and water letters are called *jaḍānśa* (part of frigid) fire.

Fire is called *jaḍājaḍa* formed aura, air is called *ajaḍa* form of aura and water is called jaḍa formed aura in Awaken section. Letter-sound created by air and sky are indicated by earth and water. As *kriyā* (action) pervades in animal stage, hence earth only pervades in water as a form of part of knowledge in water and hence indication of earth and water by letter-sound originated by teeth is correct. It is famous that *dantyośṭhala* and *ha* are representative of water and earth respectively, hence the above statement is correct.

Hence from above mentioned discussion, bestowal of five elements from the *Mantras* is logical.

Hence being coming into exigence due to torque etc. and being resembling with Deep-sleep etc., these letter-sounds are indicator of states like Deep-sleep etc. Being originated from throat etc. and being resembling with sky etc. these letters are indicator of five principal elements. Hence states like Deep-sleep etc. are proved to be the indicator of elements like sky.

इच्छाद्वयं भवति तालु भवोष्ठ वर्णौं
मूर्धन्य दन्त्य तनुमानयुगं क्रियादि।
संकोचभाव तदभाव वशादकार
सर्वोऽपि बिन्दुरपि सन् श्रितमातृभावः ।।4।।

Letter-sound originated from palate and lips are indicator of icchā (Desire). Letter-sound originated from head and teeth are its form which means, they are *pramāṇa* couple the form of kriyā.

***a* is both *Bindu* and *Visarga* because, it is both with contraction and without contraction and is associated with *pramātṛ* being.**

It is a rule that there is union between the Action and its reason during Deep-sleep state, hence to reside within Deep-sleep state (the reason behind the origin of entire world), it is necessary to establish its constitution. Hence writer of Sūtra preaches about this world, which is both discriminative and indiscriminative or *'aham'* under five vowels *a,i,u, ṛ* and *lṛ*.

i produced from palate and *u* from lips are representative of desire of living being and Lord Śiva respectively. The last line of sūtra says,"*Jaḍa* and *ajaḍa pramātā* means, *Bindu* and *Visarga*," hence here it is established that two desires mentioned, signify the desires of Bindu and Visarga. *i* and *u* signify desire in pervaded stage; not in pervading stage.

When Visarga (stage of living being) pervades, *a* is desire and *i* is its source. *a* and *i* both are of the form of action, hence during pervasion of Visarga *i* does not exist and *i* is known by *a*.

When Bindu pervades *a* of the form of Bindu only is indicator of desire and *u* unifies with *a*. This is because *a* and *u* both are the form of knowledge. It means when Visarga pervades, *u* becomes indicator of desire, because it is inferior form of Bindu. When Bindu pervades, *i* becomes indicator of desire of *Visarga* because it is inferior form of *Visarga*

[The inferior form of either becomes desire, in this case.]

Mūrdhanya and *dāntvya ṛ* and *lṛ* are the form of *karmendriya* (sense of action) and jñānendriya (sense of desire) respectively hence being of the form of jñāna kriyā it is pramāṇa; it is also of the form of two desires.

Being both confined or discriminative and open or indiscriminative, *a* is both *Bindu* and *Visarga*. Hence *a* only is *pramātā* when both *Bindu* and *Visarga* pervade, this means, "*a* only is indiscriminative *Bindu* and discriminative *Visarga*." It only is the stage of concurrence between Bindu and Visarga.

a which is steady at the stage of concurrence only exposes in Extrinsic world as desire of *jñānakriyātmaka* (of the form of knowledge and desire) Bindu and Visarga.

When *a* first throbs as *Visarga*, at the same time the masculine and feminine world comprising of the form of letters *a*, *i*, *ṛ* and *lṛ* vibrate outside womb of *a*.

When *a* throbs as Bindu, above mentioned four letters along with world vibrate within the stomach of *a*.

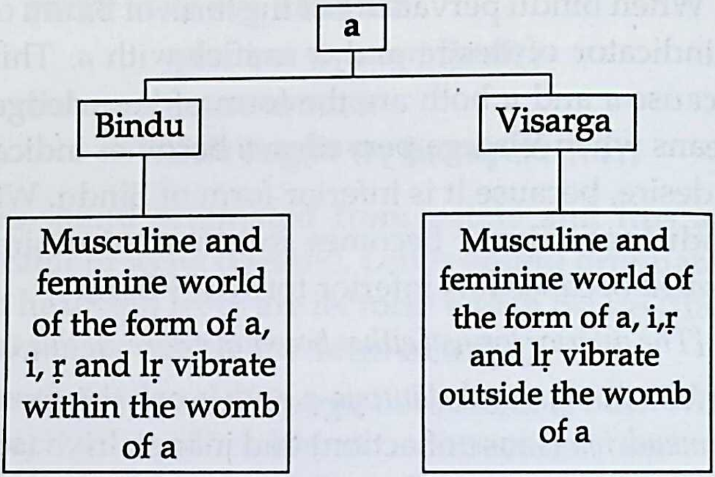

a
Bindu
Visarga
Musculine and feminine world of the form of a, i, ṛ and lṛ vibrate within the womb of a
Musculine and feminine world of the form of a, i,ṛ and lṛ vibrate outside the womb of a

Fig.33: a and position of world in its *Bindu* and *Visarga* stages

Hence the place of concurrence of *a* is *a* only. Hence the *Upaniśadas* say, *Bindu* and *Visarga* vibrate in extrinsic world because *a* only vibrates as five elements (sky, air, fire, water and earth) in Extrinsic world. The place of origin and termination of *Mātṛkā* is *a*.

[ahaṃ: 'a'+'h'. This word is created from the first and last letter of alphabet ('kṣa' is not a letter, it is combination letters).]

अतोऽकार हकाराभ्यामहमित्य पृथक्तया।
प्रपञ्चं शिवशक्तिभ्यां क्रोडी कृत्य प्रकाशते।।

Ato'kāra hakārābhyāmahamitya pṛthaktayā/
Prapañcaṃ śivaśaktibhyāṃ kroḍī kritya prakāśate//

This 'a' and 'ha' is exposition of the world created by union of Lord Śiva and his power.

While explaining 'mahā'of Śrī Parātriśikā:

एतदगुह्यं महागुह्यं कथयस्व मम प्रभो।

etadguhyaṃ mahāguhyaṃ kathyasva mama prabho//

***Mahāmaheśvara Abhinavagupta** said:*

It is 'ahaṃ' during creation of world and 'mahā' during the withdrawal of this world. 'mahā' means, "Union of Lord Śiva(ma) and Śakti (ha) with a great secret (a)."

Here in this Sūtra the creation and destruction is studied along with revelation of great secret which is nothing but role of a in creation and destruction.

Please note that philosophy of this book say that Ma is empirical living being though it also considers that empirical living being is Lord Śiva only captured in contraction.]

मूलद्वये स्फुरति मातृयमस्तदन्त-
रिच्छाद्वयं भवति मानयुगं तदन्तः।
एतत्समं पदमतो विषमं द्विरूपं
चैत्योच्छ्रये स्फुरति जातु चिदुच्छ्रये च।।5।।

Two *Mātṛkās* arise in *mūladvya* (basic-twins) which are symbolic to two desires. Further again two *Mātṛkās* of the form of *pramāṇa* originate from two *Mātṛkās* of desire; this way it is an even stage from which uneven stage arises. Uneven stage arises when *Caitya* pervades and even stage arises when *Cit* pervades.

It is established in previous sūtra that *a* is *Bindu*, *Visarga* and concurrence of both. The liberating world of the form of four letters '*a, i, ṛ* and *lṛ*' originate from it. This way this entire discriminating and indiscriminating world originated from a, i, u, ṛ and lṛ. *aḥ*, [The one which dwells within *a* while being under the control of two types of vibration (previous sūtra) and exposed in extrinsic world as *Bindu* and *Visarga*] is explained.

Mūladvaya in sūtra means *a* and *aḥ* (The letters of the form of *Bindu* and *Visarga*, two *pramātās*). Once a and *aḥ* arise, *i* and *u* residing within them arise as per the situation. Where *i* arise from *Visarga* and *u* arise from *Bindu* and they are the desire of *Visarga* and *Bindu* respectively.

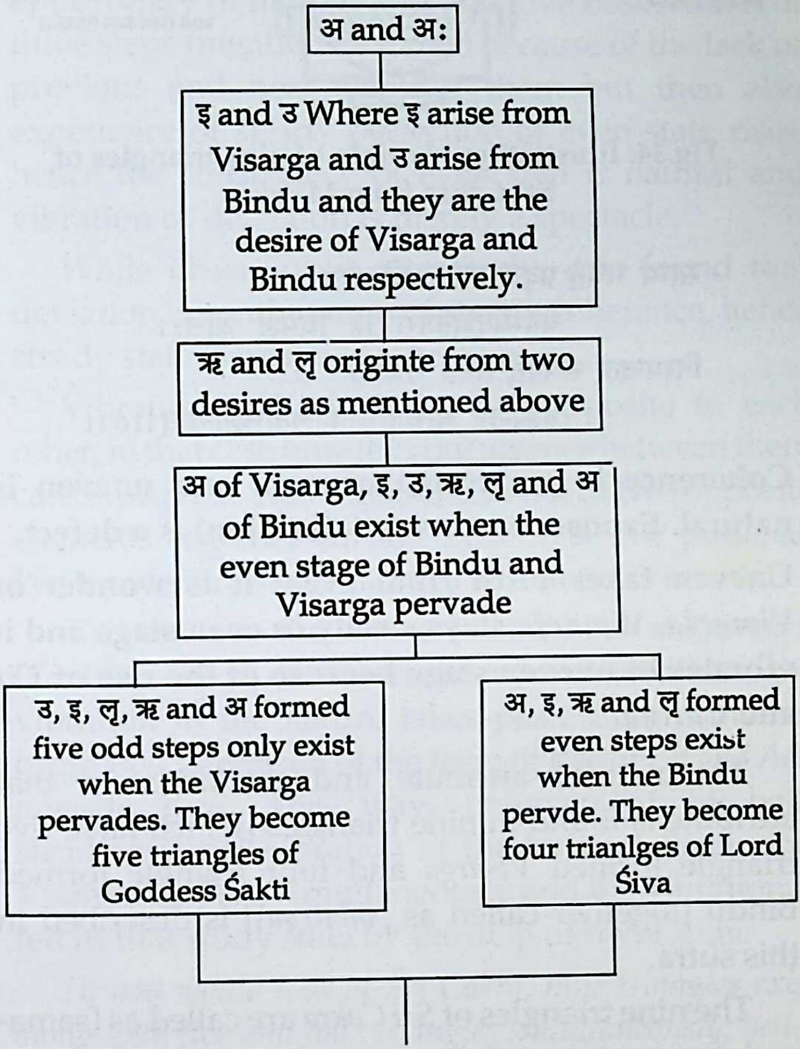
Further *ṛ* and *lṛ* (the form of two pramāṇas) reside within two desires.

Starting from *a* of Visarga; *a, i, u, ṛ, lṛ* and *a* these six letters from *Visarga* to *Bindu* are the even stage. These six letters are even stage in which the pervasion of Bindu and Visarga are equal.

When *Visarga* pervades then *a* becomes *u* and only *u,i, ṛ, lṛ* and *a* formed uneven set is left.

When further *Cit* pervades, *a* of *Visarga* becomes *i* and *u* becomes *a* in that case above mentioned uneven step becomes: *a, i, ṛ* and *lṛ*.

Five downward triangles originate from the five letters of *Visarga* state, which came into existence by the virtue of states like Deep-sleep etc. and four upward triangles originate from four letters of Bindu state. This way mutually united five triangles are of the form of Goddess Śakti with four triangles are of the form of Lord Śiva; total nine triangles are the asset of *Śrī Yantra*. Hence *Śrī Cakra* had been illustrated by the mutual union of five triangles of Goddess Śakti and four triangles of Lord Śiva.


अ and अ:
इ and उ Where इ arise from Visarga and उ arise from Bindu and they are the desire of Visarga and Bindu respectively.
ऋ and ॡ originte from two desires as mentioned above
अ of Visarga, इ, उ, ऋ, ॡ and अ of Bindu exist when the even stage of Bindu and Visarga pervade
उ, इ, ॡ, ऋ and अ formed five odd steps only exist when the Visarga pervades. They become five triangles of Goddess Śakti
अ, इ, ऋ and ॡ formed even steps exist when the Bindu pervde. They become four trianlges of Lord Śiva

contd.......

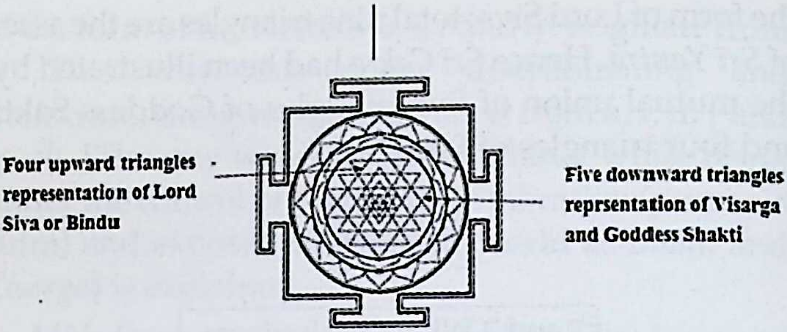

Four upward triangles representation of Lord Siva or Bindu
Five downward triangles reprsentation of Visarga and Goddess Shakti

Fig.34: Illustration of origin of nine triangles of Śrī Cakra from Mātṛkās

साम्यं भवेत् प्रकृतमन्त्र चमत्क्रियैव
वैषम्यद्भुततरा हि विमर्श वृत्तिः।
निस्पन्दतां समपदे सततं भजन्ति
प्रस्पन्दते चचिदचित्कलितोच्छ्रतत्वात्।।6।।

Coherence in *padatraya* of even and uneven is natural. Exposer of *spanda* (vibration) is a defect. Uneven takes birth from even; it is wonder of *Vimarśa*. *Vimarśa* stays steady in even stage and it vibrates in uneven stage because of the rise of *Cit* and *Caitya*.

The natural attribute and deviation in that attribute is found in nine triangles [which have five triangle formed *Visarga* and four triangle formed Bindu (together called as *padatrya*)] is described in this sūtra.

The nine triangles of *Śrī Cakra* are called as (sama-pada) even state and four triangles of Lord Śiva and five triangles of Goddess Śakti looked upon discriminatively are called viṣama-pada (the uneven or odd steps). The natural form of Lord Śiva and Goddess Śakti represented by nine triangles is even, naturally. As per the *principle of yāmala*, there is no opportunity of natural and attentive observation of three steps (mentioned above) because of the lack of previous and next steps of them but then also experience of steady perfection of even state rises, hence the consistency of even step is natural and vibration or deviation is merely a spectacle.

While observing it attentively, it is found that deviation is continuation of steady coherence, hence steady state is image of vibration.

Vibration and steadiness are opposite to each other, in that case how the concurrence between them can be proved? This means, existence of two opposite elements together in one system is not possible! Writer of sūtra says, that it is wonder of Vimarśa!

This means, the entire business of *mūlaprakṛti* (Goddess Śakti) of this world, attains steadiness; the vibration in the nature takes place due to the co-ordinated pervasion of the form of rise of *Cit and Acit pramātā* duo. This way, enforcement of both steadiness and vibration of the form of *Bindu* and *Visarga* happens simultaneously and the vibration is felt in that study state by the help of revolution.

[If you would look at Śrī Cakra, nine triangles exist along with five and four triangles simultaneously; hence both steadiness and vibration are visible together.This is further explanation of first sūtra of this chapter.]

Here the vibration does not arise from the steadiness, hence the steady state must be perceived after perceiving two vibrations of Bindu and Visarga. This way, experiencing two vibrations in steadiness is destined due to its revolving nature.

[Please refer to the Sūtra-2.1; it is clearly mentioned that māyā become effective prior to vidyā.; same concept is applied here, steadiness comes into effect after two vibrations.]

At the time of experience of frigid-vibration, two vibrations are subject of revolution, hence the rest is throbbing (in nature) and during the time of experience of *ajaḍa* or *Cit*, rest being throbbed by the frigid vibration is experienced.

Now he explains the joint experience of vibration and steadiness optionally which arises without any delay. Unity is experienced at the time of conjunction, due to this, at the time of union of *caitra* and *maitra*, resting stage of *caitra*, outside exposed vibration of *maitra* and internal vibration of *Devdatta* is experienced.

[Caitra, maitra are objects and Devdatta is subject; are taken as objects to explain the phenonmenon.]

This way, both vibration and steadiness exist in one element. Same has both frigid and throbbing vibrations and the same is steady by nature, hence this nature of *Vimarśa* is called wonderful!

चैत्यं यदोल्लसति संघटितस्वकेच्छम्
चित् स्वंस्वभावमणुमाश्रयतेनिजेच्छाम्।

अन्तर्भवेदथ चिदुल्लसनेतु चैत्यम्
पंचाङ्गकम् जडपदम्चतुरङ्गमन्यत्।।7।।

When *Caitya* pervades by the virtue of its own desire, *Cit* coverts into an atom and absorbs its desire within. When *Cit* pervades, then *Caitya* is absorbed by it. This way *jaḍa* becomes with five organs and *ajaḍa* is exposed with four organs.

This sūtra had been written to make the concept of *Visarga* with five organs along with *Bindu* with four organs, easier to understand.

Even stage is created by *a,i,u,ṛ,lṛ* and *a*. Uneven or odd stage is manifested by even stage. *Cit* becomes empirical and dependent on *a* and *u* which are symbolic to the unlimited pramātā formed desire, when it excites itself by desire of the form of *gandha* and *ahaṁkāra* bestowed by *Caitya* class and *i*.

This means that when *Caitya* pervades, then *a* (the representative of *Cit*) vanishes and merges into *u* (the representative of desire of *Cit*). In that case *i, u, ṛ, lṛ* and *a* only are left, hence they are called *pañcāṅgaka*.

*[gandha means, "Smell"*and *ahaṁkāra means, "arrogance" Merger of self of Cit in its desire of the form of u means, pervasion of Caitya is desire of Cit only. If Cit would not do so, how Sri Yantra would evolve?]*

When the *Cit* pervades, *Caitya's* or *Visarga's* limited *pramātā* enters within *Cit* and the desire of *Visarga* exists within *Cit* only. This way, *u* of *Visarga* merges within *a* of *Bindu*. Similarly the desire of *Cit u* also merges with in *Cit* in that case only *a,i, ṛ* and *lṛ* are left which are *caturaṅgaka* (having four parts)

अन्तर वहिः करण जृम्भणयोरदीर्घ
दीघस्वरेषु जडसंसरणं द्विरूपं।
ए ऐ इति द्वयमिहोल्लिखति क्रमेण
स्वीयेच्छया पदयुगे घटनं जडस्य।।8।।

There are two forms of vowels (low node and high node) being present in the form of *jaḍātmaka* (frigid) movement by the virtue of opening intrinsic and extrinsic senses. The occurrence of these two stages happen by the virtue of self-desire and the experience of these two states happen by the virtue of letters *e* and *ai*.

Being exposed by *prameya*, *pramāṇa* and *pramātā*, reason behind stages like Dream state etc., Deep-sleep state with three classes is represented by *a*, *i*, *u*,*ṛ* and *lṛ* and *ā*, *ī*, *ū*, *ṛk* and *lṛk* the low node and high node vowels (together known as *prameya*). The existence of world within Deep-sleep state of the form of *Bindu* and *Visarga* had been done by the help three forms of *pramātā* viz. discriminating, indiscriminating and mixed formed world in previous sūtras.

Writer now teaches about the *pramāṇa* stage of *Suṣupti* by the help of the four conjunctive letters along with amorous of this *pramātṛ* world, due to its nature of acceptance in this *sūtra* and next *sūtra*.

Dreaming and awaken two formed movement happened due to opening of intrinsic and extrinsic senses is known as action; this is realized by *e* and *ai*. The worker of *jaḍasaṅsaraṇātmaka* (frigid operational) formed action *svapna pramātā* and *Jāgrata-pramātā* are bestowed by five low node and five high node vowels.

e and *ai* bestow two stages of *jaḍa pramātā*. Word *'svareśu'* used in *sūtra* is *adhikaraṇa saptami*. This means during low node *adhikaraṇa* form *e* is used which bestows Dreaming intrinsic world and in high node of *adhikaraṇa* form *ai* is used which bestows Awaken extrinsic world.

[Adhikaraṇasaptami: Adhikaraṇa: The form of word from which the base of verb is known as adhikaraṇa, it is a type of kāraka. Saptami means, "Seventh Kārak".]

This way while knowing about *e* and *ai* "*e* and *ai* (vowels of high and low node) are the exposer of intrinsic and extrinsic frigid movement stages. These are bestowed by the desire of *jaḍātmaka* or *Vimarśa pramātā* which itself is known by *a* and *ā* intrinsically and extrinsically. Hence, *a* the representation of Bindu when conjuncts with *i*, *a* is created and when high node of *a* and *i* conjunct *ai* is created.

Awaken movement is represented by sparśa class and Dreaming movement is represented by vyāpaka class. In both the stages prameya, pramāṇa and pramātā are present. (Please refer to the commentary of 1.32 and 1.33.)

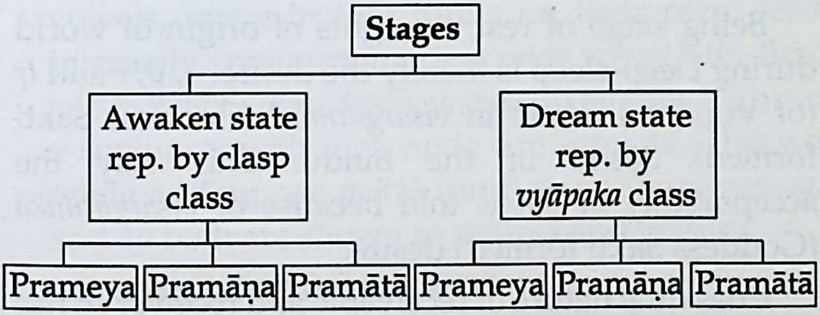

Stages
Awaken state rep. by clasp class
Dream state rep. by *vyāpaka* class
Prameya
Pramāṇa
Pramātā
Prameya
Pramāṇa
Pramātā

Fig-35: Stages and their further classification in terms of pramātā etc.

The reason stage of action stages of Awaken and Dream states is Deep-sleep state. As action and reason are one, investigation of above mentioned classifications like *pramātā* etc. of Awaken state and Deep-sleep state is necessary Deep-sleep.

On the basis of it, *a, i, u, ṛ* and *lṛ* and *ā, ī, ū, ṛk* and *lṛk* belong to *prameya* class and e, *ai,* o and *au* belong to *pramāṇa* class of Deep sleep state.

It is clear from above exposition that pramāṇa class is jaḍa *viśrānti* (discriminating rest); *pramāṇa* is *jaḍājaḍa viśrānti* (dual rest) and prameya is ajaḍa *viśrānti* (indiscriminating rest). First four sūtras talk about the *prameya* as they talked about dual world. This *prameya* is the base of dual stage of rest of world.

This sūtra reveals intrinsic and extrinsic movements of frigid *pramātā* by the help of e and *ai* which are conjunction of letters and hence are pramāṇa.

Pramāṇa is mixed stage of *prameya* and *pramātā*. Conjunction letters are the form of *pramāṇa*. Hence to know about the mixed nature of *pramāṇa,* form of conjunction letters are told by two letters.

Being stage of rest, thoughts of origin of world during Deep-sleep is merely the desire. *i, u, ṛ* and *lṛ* (of Vimarśa) reside in *visargātmikā* (Goddess Śakti formed) desire of the Bindu. This way the acceptability of Cit is told because of *visargātmikā* (Goddess Śakti formed) desire.

e has dual nature of receivable and receiver so has *ai*. The extrovert nature of *svapna-pramātā* only is

Jāgrata-pramātṛtva (which means extrovert nature of *svapnapramātā* only is called Awaken pramātā). This way it is known that *e* only becomes *ai*, when *a* and *i* of high node conjunct together and not by the conjunction of *ā* and *ai*. That's why *ai* is bestowed using conjunction. From this revelation, it is clear that intrinsic last stage of dream is *Bindu* and extrinsic last stage of Awaken is *Vimarśa*.

अन्तर्बहिः करम वृत्तिवशाददीर्घ
दीर्घ स्वरेष्वजड संसरणं द्विरूपम्।
ओ औ इति द्वयमिहोल्लिखति क्रमेण
स्वीयेच्छया द्विरजडस्य पदस्ययोगम्।।9।।

There are two forms of *ajaḍa saṅsaraṇa* (throbbing movement) under low node and high node vowels, due to the behaviour of intrinsic and extrinsic senses. These are indicated by *o* and *au* and this movement of duo happen on their own desire.

o and *au* have been bestowed in this *sūtra* as subject of internal and external world of *ajaḍa* (*Bindu*; Lord Śiva)-*pramātā*. Here also *ajaḍa-pramātā* of the form of *Bindu* being represented by low node and high node vowels, move in two forms on their own desire. Internally, conjunction of low node vowel *a*-the Bindu and *u-Bindu's* own desire is seen. Externally high node *u* conjuncts with high node *a* to form *au*. This way, while adding one *mātrā* (unit) to *o* it becomes *au*. *o* and *au* both are shown as grāhya and *grahaka*.

भेदेऽपि बिन्दुरबिभेदपदे विसर्गो
ज्ञानाक्रियास्थलतयान्तर बाह्यसीम्नोः।

दृष्टाविहप्रकरणस्य बलात्स्वभावम्
नैवाप्नुतः स्फुटमभेद बिभेद रूपम्।। 10।।

***Bindu* in discriminating world and *Visarga* in indiscriminating world are exposed as knowledge in intrinsic class and action in extrinsic class respectively. These *Bindu* and *Visarga*, do not attain their original discriminating and indiscriminating natures because of the force of above mentioned episode of discrimination and indiscrimination.**

Both *jaḍa* and *ajaḍa* have been explained as Awaken state and Deep-sleep state in last two *sūtras*. Although the *Bindu* is indiscriminative by nature but then also it had been bestowed in intrinsic horizon of *bheda pramātā* i.e. Dream state. This way, although the *Visarga* is discriminative by nature but it had been bestowed in extrinsic horizon of abheda-*pramātā* i.e. *turya-Jāgrata* state. This *sūtra* clarifies the same doubt.

a, i, u, ṛ and *lṛ* these five vowels are Lord of low node vowels and *ā,ī,ū,ṛk* and *lṛk* are the Lord of high node vowels. This way *Bindu* and *Visarga* being told to be two Lords are represented as knowledge and action in discriminative and indiscriminative world's in intrinsic and extrinsic horizons. This means, *Bindu* is indicated as knowledge in discriminative Dream state (or *bheda pramātā)*. On extrinsic horizon i.e. *turya-Jāgrata* state, *Visarga* is indicated as action.

The indiscriminative nature of *Bindu* and discriminative nature of *Visarga* can't be exposed completely due to the force of above mentioned episode i.e. there is minute exposition of nature only. This means, indiscriminative nature of *Bindu* can't be exposed completely as it resides within the discriminative Dream state; its nature is exposed minutely. This way, there is special touch of indiscrimination within discriminative-Dream state with respect indiscriminative state. This way *Visarga* also is not able to attain its complete discrimination because of its residence in turya-Jāgrata stage. There is some speciality in *turya-Jāgrata* state in comparison to *turīya-svapna* state; it is attainment of slight discrimination by *turya-Jāgrata* state.

बिन्दुः कला अपि विसर्ग कला गुणाः स्युः
सर्गः कला अपि च बिन्दुकलाङ्गभूता।
बिन्द्वग्निरष्टकलयेव विसर्ग पायी
सर्गस्तु षोडशकलो दृढबिन्दुरिन्दुः ।।11।।

***Bindu* and its *kalās* are part of *Visarga* and its *kalās* similarly *Visarga* and its *kalās* are part of *Bindu* and its *kalās*. *Bindu* of the form of fire exploits *Visarga* and hence it has eight *kalās*. *Visarga* has sixteen *kalās* and it is of the form moon. *Bindu* of the form of fire is called as unperishable.**

Bindu, Visarga and their *kalās* as are the part of each other in Deep-sleep state. Writer reveals the form of *Bindu* and *Visarga* while bestowing the same thought.

When *Visarga* pervades, *Bindu* and its *kalās* become part of *Visarga* and its *kalās*; similarly when *Bindu* pervades, *Visarga* and its *kalās* become part of *Bindu* and its *kalās*. *Bindu* formed fire has eight *kalās* these are eight low node vowels, also here the eight *kalās* of Visarga also are part of Bindu *kalās*. Their might be a doubt,"why is it not visible?" Writer says, it is so because fire formed *Bindu* has exploited away the eight *kalās* of *Visarga*. The *kalās* of *Visarga* completely merge within in *Bindu*. This unity of *kalās* is told under the pervasion of unperishable *Bindu*.

As *Bindu* does not vanish within *Visarga*, *Visarga* has sixteen *kalās*. Eight *kalās* of *Bindu* reside within Visarga along with eight *kalās* of *Visarga*, hence they become total sixteen.

This way, eight *kalās* of *Bindu* and sixteen *kalās* of *Visarga* determined in this Sūtra.

बिन्दोः कला अपि विसर्ग कलाश्च सप्त
सप्तैतदन्वयवशेन चतुर्दशारम्।
बिन्द्वग्निरष्टदल पद्मगतस्तदन्तः
सर्गश्च षोडशकलाब्ज गतोऽस्यचान्तः ।।12।।

The seven *kalās* of Bindu and seven *kalās* of Visarga total fourteen are reflected as *caturdaśāra*. The *aṣtadala* is refection of eight *Bindu* kalās and sixteen *kalās* of *Visarga* are reflected as *ṣodaśāra*.

Seven kalās of Bindu and Visarga means, without componential *aṁ* and *aḥ kalās*. They together are *caturdaśāra*. Rest is explained in diagram below:

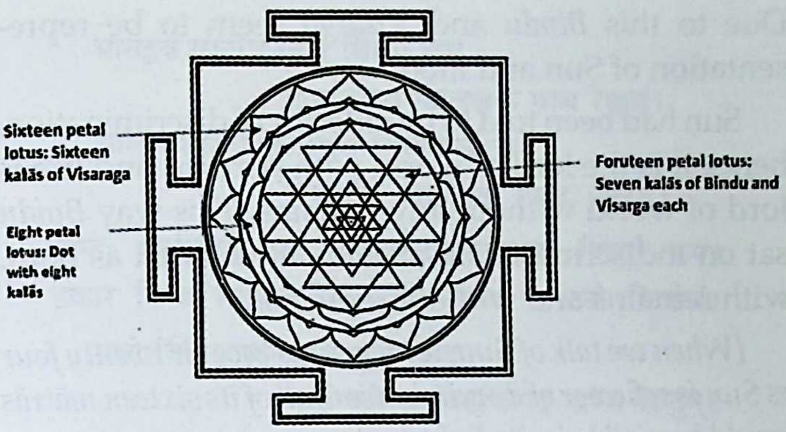

Sixteen petal lotus: Sixteen kalās of Visaraga
Eight petal lotus: Dot with eight kalās
Foruteen petal lotus: Seven kalās of Bindu and Visarga each

Fig.36: *caturdaśāra, Ṣodaśāra* and *aṣṭāra* the reflection of *Bindu* and *Visarga, Visarga* and *Bindu* respectively with there *kalās*

ह्रस्वस्वराष्टदल भागनलो हि दीर्घ-
मात्रत्म षोडशदलाम्बुज भाक्छसाङ्क।
चन्द्रार्कयोस्त्रिगुणिताष्ट कलात्मनोस्या-
बिन्दौ प्लुताष्टक दलात्मनियुक्तिरग्निः ।।13।।

Fire of the form eight low node vowels are picturised on eight leaves lotus. Moon is picturised as sixteen petal lotus. This way the *kalās* of sun and moon together become three times of the *kalās* of *Bindu*. *Bindu* of the form of fire is shown as *plutāṣtaka*.

Bindu has eight vowels of low node means with one *mātrā* each. *Visarga* has eight vowels of high node which means two *mātrās* each. In that case although the *Visarga* has eight *mātrās* but they seem to be *sixteen* in count as eight *mātrās* of Bindu are also part of it.

Due to this *Bindu* and *Visarga* seem to be representation of Sun and moon.

Sun had been told to be reflector of discrimination, hence it is the lord of world with remains and fire is lord of world without any remains. This way *Bindu* sat on indiscrimination stage is mentioned as both, with remains and without remains.

[When we talk of Sun, total mātrās become twenty four as Sun is reflector of discrimination; all of its sixteen mātrās would be visible in its light.]

Pluta means, "Three times of one *mātrā* or unit." When eight *mātrās* of Bindu are added with sixteen *mātrās* of *Visarga*, it becomes twenty-four. Hence the total mātrās of Sun and Moon are three times the mātrā of Bindu. When it is divided by three, *mātrās* of *pluta* come out to be eight. This means *pluta* fire with eight plutas, this is known as *Mahā bindu* (Great *Bindu*). While pervading discriminating and indiscriminating both sides, this *Mahābindu* only is fire, it is nȯt denoted as Sun. This strategic conjunction of Sun and Moon is under Fire only.

The *nāda* (sound)of nose is *pluta*. Hence this *pluta* stage, (the *nāda* form of *Bindu* and *Vimarśa)* is the steady shelter of liberatings evolving vibration called as *mahātattva*. This only is eternal element.

Singulars

अविभेद विभेद मिश्रणैस्त्रिभिरङ्गैर्घंटितैकभूर्तिका
हृदयेषु विभाति शाङ्करी स्वरवर्गार्थमयी महात्मनाम्।

भागद्वय स्फुरित बिन्दु विसर्ग रूपं
तत्सामरस्य पदलक्षक मध्य रेखम्।
आलोच्यमर्थवदनुत्तरवर्ण बिम्बमर्च्यं च
जप्यमपि चाखिल सिद्ध मूलम्।
अन्तः स्फुरिद्बिन्दु पदं वहिष्ठात्तद्दूर्ध्वतस्त्वष्ट विसर्ग रूपं।
इकार बिम्बं समुपासनीय मकार बिम्बं च ततो विलोमं।।
मध्ये विमिश्रपदलक्षक पूर्ण बिन्दु-
मूर्द्धे तले च चिदचित्पद खण्ड बिन्दुम्।
ईकार बिम्ब मिन चन्द्रकृशानुरूपम्
श्रीपादुकां पर शिवस्य शिरस्यु शेयात्।।
नित्या षोडशिकात्मिका स्वर कला नित्य त्रिकोणाकृतिः;
नव्येद्रव्यरसैकदभ्रलहरी साक्षात्कृव्योमभिः।
यः सम्यग्वर्रिवस्यति स्फुरणया तस्याम्बिकानुग्रहे;
गूढोऽप्येष हृदिस्फुरेत् स्वरगणस्यार्थः कृतार्थत्वभूः।।
शिवानन्देन मुनिना देशिकादेशवर्तिना।
द्वितीये मातृकाचक्र-विवेके व्याकृतं पदे।।

Śāṁkarī-the one reflected as Indiscriminating, discriminating and dual-natured (*bhedābheda*) while being meaning of vowels; is reflected as one idol in the heart of Saints.

Manifested as *Bindu* and *Visarga;* of the form of central line and as an indicator of stage of concurrence; base of all accomplishments and reflection of *anuttara*, letter *a* only should worshipped and recited.

First *Bindu* is manifested intrinsically then eight *Visarga* are manifested in extrinsic world. Hence worship of *i* the image in regular order must be done first and then worship of *a* must be done reverse order.

['I' is māyā, 'a' is Cit; first māyā exposes then Cit hence this sequence of worship is given.]

Complete *Bindu* the indicator of mixed stage is in centre; indicator of *Cit Bindu* is situated above and *Acit Bindu* is situated below. The sandals of Lord Śiva is situated on *ī* the reflection and the form of Sun, Moon and Fire which must be contemplated on head.

This *svara kalā* associated with sixteen letters is eternal along with triangular shape. The apprehension of wave of union of potion of new substance happens in sky. One who constantly does worship while being constantly aggregate with the manifestation of this wave; knows the secrets of vowels by the grace of Śrī *Ambikā*.

Śivananda muni has written these rhymes in the second chapter of *Mātṛkā Cakra Viveka* by the grace of his Guru.

Here ends Śrī Mātṛkācakraviveka's "The judgment of sleep" named second chapter's Sarveśvari English commentary based on commentary of Sri Śivananda Muni.

* * *

तृतीय खण्डः

स्वप्न विवेकः

The Judgement of Dream

विश्वस्य कारण दशेति विचारतैवम्
कार्यक्रमो भवति कार्यमिदं विमर्शात्।
विश्रान्तमात्मनि पराह्वयवाचि सुप्तौ
विश्वं वमत्यथ विबोधपदे विमर्शः।।1।।

Deep-sleep state is *kāraṇa* stage of this world which had been discussed. Now the discussion of *kārya* form of this world begins. *Kārya* world originates from *Vimarśa*. *Vimarśa* manifests the world during *vyuthāna daśā* (opposite of present state stage) which rests within *Parāvāka* during Deep sleep.

New chapter is started. Summary of previous chapter and preamble of new chapter is given here.

The world is illuminated in two forms resting and operational. Resting world of the form of Deep sleep is the *kāraṇa*stage; hence the world in this stage is called *kāraṇa* world. Dream state is operational stage; hence the world in this stage is called *kārya* world. Hence *kāraṇa* world originates from rest and *kārya* world originates from operational stage.

Principally *kārya* and *kāraṇa* are same hence sequence of stages of *kārya* world would be same as that of *kāraṇa* world. As Deep-sleep state dwells in dual stage (*jaḍājaḍa*); *kāraṇa* world has three stages viz. *prameya*, *pramāṇa* and *pramātā*. *Vimarśa* is investigation of *idaṃ* (this), *īdṛg* and *iti* of kārya world of the form of voice; hence the base of *kārya* world also is *Vimarśa*. To support this, first of all *Vimarśa* is analysed in the rest of Deep sleep. During Deep-sleep state, *Parāvāṇī* rests within *Vimarśa*; hence it is proved that world merged with in Parāvāṇī is also merged within *Vimarśa*.

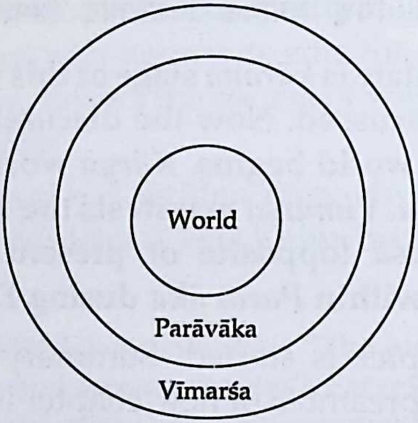


Fig.37: Status of world during the state of Deep sleep; it rests within Vimarśa.

Hence the world which is submerged within *Parāvāṇī* or *Vimarśa*, is exposed to outer class during *vyuthāna daśā* (opposite of present state stage) by *Vimarśa*. This way it is proved that world rests with in womb of *Vimarśa*. Being the form of a morons of it (*Vimarśa*), a morons of *Vimarśa* only is a morons of world.

वाणीपराखलु ऋकारलृकाररूपा
संकोचगन्ध सहिता गगनेऽपिसुप्तौ।
संकोच एव चिदचिद् गगनस्यवाणी
तद्व्योम सङ्कुचति च प्रकृतौविमर्शे।।2।।

***Parāvāṇī* of the form of contracted *ṛ* and *lṛ* exists even in Deep-sleep state. Contracted state of *Cidcit gagana* only is voice. Sky contracts itself within its being, during pervasion of *Vimaraśa*.**

Form of *Vimarśa* in the rest of Deep-sleep state is said to be *Parāvāka*. The nature and place of *Parāvāka* (being known by letters from *a* to *u*) is described in this *sūtra*.

ṛ and *lṛ* are told to be *Parāvāka*. They have already been said to be *pramāṇa* stage (*sūtra*-2.4), hence it is proved that *Vimarśa* also is *pramāṇa* stage. This way considering *Vimarśa* to be *pramāṇa* in *vyuthāna* state also is reasonable.

Senses are of the form of *pramāṇa* in *vyuthāna* state, hence as they are of the form of investigation these senses are of the form of *Vimarśa* only because investigation terminates as *Vimarśa*.

Origin of *pramāṇa* (of the form of *ṛ* and *lṛ*) in *Parāvāka* formed *Vimarśa* are different; first one is subtle and second one is gross. The contraction of *ṛ* and *lṛ* in Deep-sleep seems to be more than contraction of *i* and *u*. Hence there bigness is experienced the way it is experienced for consonants. If nature of *Parāvāka* formed *Vimarśa* is proved to be contracted then appearance of *ṛ* and *lṛ* (denoted as contracted being) as *pramāṇa* is proved. This way contracted nature of *Parāvāka* formed *Vimarśa* is proved.

Concurrent *Cidcit gagana* has two forms resting and contracted. In the state of *Vimarśa* as voice, resting nature of sky is fully experienced and this sky only accepts its role as per investigation and contracts itself within *Vimarśa* (illuminated as acceptable and accepter). This seems logical, now there is only one doubt, "Why does sky contract?" To this writer has said, "It is natural that resting element adopts contracted-being of *Vimarśa*, there is no other reason behind it."

[Cidcit gagana: It means, "Eternal sky of the form Cit or Lord Śiva; this element is Lord Śiva only.]

धर्मे स्वके स्वरस वाहिनि वाक्स्वरूपे
लग्नं परं गगनमप्युपयाति सत्ताम्।
सत्वाय नित्यमुपगूढ विमर्शतत्वम्
तद्धर्मतां गगनमप्युपयाति चित्रम्।।3।।

Vimarśa the seed of *kārya* world is the seed of *kāraṇa* world also; this principle is described in present *sūtra.*

Contraction in *Parama vyoma* happens in the form of voice; in that case *Parama vyoma* becomes *dharmī* and voice becomes its *dharma*; this principle had been told previously also. Due to distinction in continuity, *Vimarśa* of the form of voice is proved by *Parama* *vyoma;* however in this *sūtra, Parama vyoma* is accomplished by *Vimarśa* of the form of voice which is opposite. Although the *dharma* of *Parama vyoma* is *Vimarśa,* but then also its existence is known when it dwells within its own *Vimarśa.* If the eternal existence of *kriyā Vimarśa* is not accepted then existence of jñāna of *Parama vyoma* would also not be possible. This way, *Vimarśa* becomes *dharmī* as it exposes *Parama vyoma* and *Parama vyoma* becomes *dharma,* this relation between *Parama vyoma* and *Vimarśa* is a great wonder!

Vimarśa is said to be the one which makes vowels move because *Vimarśa-kriyā* is self-motivated and is not driven by others. If it is done, this would lead to the defect of instability.

The flow of *Cit* in *Acit* and *Acit* in *Cit* is eternal. *Cit* only develops to become *Acit* and hence *Cit* always pervades in *Acit.* As there is no existence of *Acit* without *Cit, Cit* is *dharmī* and *Acit* is *dharma.*

This way if *Acit* is not is seen, the knowledge of existence of *Cit* is impossible. In this case *Acit* is *dharmī and Cit* is its *dharma* i.e. both *Cit* and *Acit* are *dharmī* and *dharma*

तस्मात्परैव जननी समुपासनीया
व्योम्नः परस्यगतजाड्यमियंहरूपम्।
बध्नातिचेयमिदमशसमुच्छ्येण
जन्तून्विमोचयतिचोन्नमिताऽहमंशात्।।4।।

Hence *Parā jananī* only is venerable. She is the form of *Parama vyoma* without frigidity.

Whenher *idaṃ* part rises, she becomes reason for

bond and when her *ahaṃ* form rises she become giver of liberation to living being.

Hence being foundation of everything, *Vimarśa* is said to be venerable. Foundation of rest is *Vimarśa* hence being foundation of everything *Vimarśa* power the *Parā Śakti* is venerable. This is decisive opinion.

Para Vyoma is without any *Vimarśa* hence it is beyond doubt of frigidity. Hence *Para Vyoma* only must be considered as venerable. Parāvāka is enlightened *kalā* of Para-vyoma because he must be worshiped while being enlightened, Parāvāka is honoured as enlightened component. By this statement, unity between *Vimarśa* and *Prakāśa* is established. As *Vimarśa* is venerable, *pramāṇa tattva* also is venerable. To show that *pramāṇa tattva* must be worshipped first, *caturasra* is shown on *Śrī Yantra*.

The reason to involve in the worship of *Śrī Yantra* is Vimarśa's power of action to bind or liberate.

[Para Vyoma or Parama Vyoma are the names of Cit or Lord Śiva only]

There are two components of *Vimarśa's* own form; discriminative and indiscriminative which are mentioned as *idaṃ* and *ahaṃ* respectively. When *idaṃ* rises she ties living being in bonds. He dwells while believing *idaṃ* only everywhere, mortal body also seems to be immortal and hence one who attains it is called bonded. When *ahaṃ* rises she becomes liberator.

When *ahaṃ* rises, *Parā Śakti* of the form of *Vimarśa* bestows *mokṣa* and hence the one who urns it is called liberated.

त्रेधेदमित्यहमिति स्फुरणात्मिकाया-
स्तस्या स्ववूपमुभयांश समाऽसमत्वे।
तद्धर्म संगति वशेन तथा त्रिरूपो
धर्मी च चैत्यचितिमेलनसिद्धरूपः ।। 5 ।।

Quivering as *idaṃ* and *ahaṃ*, *Parā* is divided into three parts. This happens due to quivering of substantial part of idaṃ and *ahaṃ* into even, uneven and dualistic form (both even and uneven together), due to the effect of accompanying the *dharma* (*Parā* or *Vimarśa*) *dharmī* also is divided into three parts; this form of *dharmī* is proved by the virtue of association of *Cit* and *Caitya*.

It was told in previous *sūtra* that Vimarśa formed Parā has two parts viz. idaṃ conviction and *ahaṃ* conviction. The same is elaborated in this *sūtra*.

Quivering as idaṃ and *ahaṃ*, *Parā* is has three parts. This happens due to even and uneven quivering of *idaṃ* and *ahaṃ*. They are:

1. Quivering of idaṃ and ahaṃ equally.
2. Quivering of both with idaṃ part as prime.
3. Quivering of both with ahaṃ part as prime.

Here use of world *aṅśa* is done to serve the fact, actually from *idaṃ* and *ahaṃ,Parā* only is known. The way *jaḍājaḍa* is used to tell about the state of concurrence, here *aṅśa* is used to serve the undivided evenness (This means undivided evenness only has two components *idaṃ* and *ahaṃ*).

[aṅśa: partial or part of]

Similarly observing *Vimarśa* (of the form of *dharma), dharmī* also is said to have three parts. While mating with *dharma, dharmī* also has three parts.

[dharma: Custom or tradition; dharmī: the follower of custom or tradition.]

Dharmī takes birth when *Cit* mats with *Caitya*. There are three cases related to it:

1. When *dharmī* mats with *Vimarśa* which has *idaṃ* as prime; *dharmī* is pervading *Caitya*.
2. When *dharmī* mats with *Vimarśa* which has *ahaṁ* as prime; *dharmī* is pervading *Cit*.
3. When *dharmī* mats with *Vimarśa* which has both *idaṃ* and *ahaṁ* as prime; *dharmī* is pervading *citcaitya*.

विश्रान्ति धामनि निजाश्रययोर्विमर्श
श्चिच्चैत्ययोर्भवपदे स्वयमाश्रयोऽपि।
एतद्वयं निजसमाश्रयमेव कुर्वन्
स्वैरक्रमेण विलसत्यबहिर्बहिश्च।।6।।

Now the amorous of *Vimarśa* the independent power of *Parma Śiva,* which is also famous as *camatkāra* (the bliss of Vimarśa) is described in three coming *sūtras*.

Vimarśa is submerged within *Cit-Caitya* during Deep-sleep state. When *Vimarśa* exposes as this world, *Cit-Caitya* is merged within *Vimarśa*. Hence the base of this world is multiple tendencies (two types of *mergers)* and base of that multiple tendencies is *Vimarśa*. Hence the base of *pramātā* etc. is *Vimarśa*.

Hence it is proved that the shelter of *Cit-Caitya* is *Vimarśa*.

This way, while merging *Cit* and *Caitya* within it, *Vimarśa* plays within and outside. This means *Vimarśa* flows from inside to outside and outside to inside independently while keeping *Cit-Caitya* within itself.

[Here the discussion "When the world is exposed, Vimarśa keeps dwelling from inside to outside and vice-versa" is again the continuation of the thought that all the stages are merged with each other.]

स्वप्नेस्फुरत्यबहिरिन्द्रियमूर्तिरन्त-
बाँह्ये बहिः करणमूर्तिरथप्रबोधे।
संकोचमाश्रयति पूर्वपदेऽत्र
किञ्चिदत्यर्थमुत्तरपदे तु तमादधाति।।7।।

Vimarśa is exposed within intrinsic senses i.e. in *mana* and *buddhi*, during Dream state. This means *Vimarśa* exposes her amorous of awaken form within. Dream world is indicator of natural world also, hence in natural world also amorous of *Vimarśa* is exposed within only. (Here the world is considered as illusion, like dream hence another meaning has also been taken here). Hence in this natural world also Vimarśa exposes world in *mana* and *buddhi*.

When *Vimarśa* is relieved from Deep sleep state and attains the Awaken state, *Vimarśa* is exposed to outer world as sense of knowledge like ear etc. and sense of action (the form of *Bāhyakaraṇas*) in outer class.

[Bāhyakaraṇa or extrinsic karaṇa are ten organs of sense like eyes, ears, hands and legs etc.]

Here, there is a bit of contraction of *Vimarśa* within Dream state. *Vimarśa* which is complete during Deep-sleep state as it is set in rest state; attains some contraction during Dream state. Due to this *pramātā* and *prameya* also contract. This partial contraction of *Vimarśa* becomes complete contraction in Awaken state.

संकोचवर्तिपरसीमनि वाह्यरङ्गे
व्याप्तिं समर्पयति नान्तर धाम्नि पूर्णे।
विश्रान्तिमर्पयति पूर्णतरामितोऽपि
मायाचमत्कृतिमवाप्य जडो विमर्शः।।8।।

***Vimarśa* attains completeness in Awaken state; the stage of complete contraction. This completeness is not is conferred on *Vimarśa* in Dream state, where it rests internally. *Vimarśa* is exposed completely in Awaken state due to the effect of illusion and it dwells in complete rest in the state of Deep sleep.**

Opposite realisation of *Vimarśa* due to wonder of illusion is because of world being in the state of living being is shown in this sūtra.

Vimarśa pervades or is complete because contraction in Awaken world is at maxima. As objects are clearly visible in this state, light within Awaken state is said to be complete. *Vimarśa* does not attain completeness during Dream state due to the fact that this light is low in Dream state than Awaken state (Here light is not Lord Śiva but is a light by which discrimination is clearly visible). The object exposed during Dream state, vanishes in Awaken state. The light of Dream is considered as no light as is done with the light of Deep sleep state.

Vimarśa attains more rest in Deep-sleep state than Dream state; this means it attains less contraction in Deep-sleep state than Dream state. This is because objects seen during dreams are not visible while being in Deep-sleep state. This means there is more contraction in Awaken state than Deep-sleep state, hence *Vimarśa* becomes *kriyā* in Awaken state and *jñāna* in Deep-sleep state. Hence due to opposite exposition of *Vimarśa* in Awaken state and Deep-sleep state, there is no difference between *māyā* and *Vidyā*. When *idaṃ* is prime *Vimarśa* becomes *māyā* and when *ahaṃ* is prime *Vimarśa* becomes *Vidyā*.

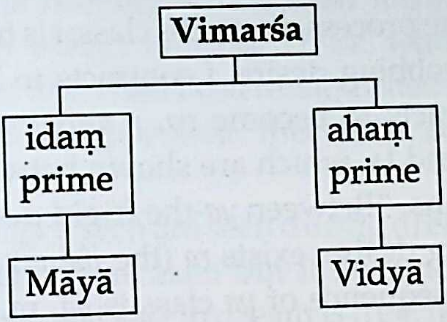


Fig.38: Exposition of Vimarśa as māyā and *Vidyā* during pervasion of *idaṃ* and *ahaṃ*

इच्छाद्वयान्तरित मानयुगे यवर्गे
स्वाप्ने जडाखलुदशा समवेक्षणीया।
मातृत्वमत्रमनसो हि लकारमूर्तेः
स्वप्नो हि मानसिक संसरणं प्रसिद्धं।।९।।

***Pramāṇa* couple reside between two desires in *ya* class, hence the Dream state represented by *ya* class is said to be frigid. In this case *la* is *mana pramātā*.**

Hence this Dream is famous as mentally operational state.

Before Dream and Awaken state of the form of *kriyā* and *jñāna*, which are away from Deep-sleep state the form of desire (merely the movement of desire); *Vimarśa* is situated between Deep-sleep state, Awaken state and Dream state. *Vimarśa* is the name of *kriyā*, *kriyā* is prime in Awaken state. Hence although it is correct to accept that Awaken stage comes before Dream state but during evolution, first knowledge evolves and then action. This is why īśat-*saṅkoca* (slight-contraction) formed Dream state is described under contracted *Ya* class.

As per the process of vowels class; *i* is frigid desire and *u* is throbbing desire. *i* contracts to become *Ya* and *u* contracts to become *va*. *ṛ* and *lṛ* contract to become ra and la, which are shown between *ya* and *va*. This means, "Between *ya*-the frigid desire and *la*-the throbbing desire, exists *ra* (the *jñāna*) and *la* (the *kriyā*)." The sequence of *ya* class is *ya*, *ra*, la and *va*. The couple *ya* class and Dream are associated with slight contraction, hence due to its familiarity with slight contraction, *ya*-class is called Dream state.

The gross form of *la* is *mana pramātā*. *la* is place of *jñāna pramāṇa*. The seat of *jñāna pramāṇa* is *mana* and not ear and senses. The reason is that if there would be no *mana*, there would be no enforcement of senses in their subjects. On the basis of this, *mana* can also be explained.

[Like ear would not listen if mana would not support etc.]

la, expounded as replacement of jñānendriya (sense of know-ledge) is *mana*. Similarly *ra* is intellect, this means intrinsic form of karmendriya (senses of action) is intellect.

The wonder of wrapping *pramātā*, *pramāṇa* and *prameya* during Dream state is movement of *mana* i.e. it is mental only and hence these are not experienced by deha (physical) *pramātā* in Awaken state. The experience of this trinity during Dream state is done by *mana* and these ears etc. present extrinsically, also are the amorous of *mana* only. Hence, it is proved that there is nothing which exist intrinsically and extrinsically except *Vimarśa*. Those, whose blackout of illusion of heart had been relinquished by the grace of Guru; had approved this principle by their experience.

The things which are seen during dreams are seen when the one is awaken but it does not mean that whatever one just saw in dream is true, hence dreams are mental amorous, it is proved. Hence this way "*mana* is *pramātā*" during Dream state is proved.

स्वस्यैव शक्तिरवमर्शमयी स्वगर्भे
ग्रस्तस्तयैव मनसावपुरादिमूर्त्या।
आत्मा स्वरश्मिपटलस्थगितोऽर्यमेव
नाभाति किञ्चिदपि कञ्चुकपञ्चकान्तः ।।10।।

Śakti of the form of _Vimarśa_ is devoured by her own mental body, hence the way Sun is not visible due

to its rays, soul is not visible because it is covered by *pañca-kañcuka*.

Cit is covered by mental power the synonym of *Vimarśa*. Body etc. (the intrinsic display) and earth etc. (the extrinsic display) are the form of mental power, which have covered the *Cit* element. The concealment of *Cit* by *Vimarśa* is described in this *sūtra*.

Being situated within *Vimarśa*, mana is *dharma* of *Vimarśa*. Body display and earth display i.e. intrinsic and extrinsic display are the form of *dharma* of *Vimarśa* (which in itself is of the form *mana)*, the one which has devoured the soul. Due to this thought of being *ahaṃ* vanishes. This devour of *Cit* element by the display (as told above) is the wonder of opposite experience of *Vimarśa*; actually this devour is not the supreme truth. This devour of *Cit* element during circumspection of rise of *Vidyā* is merely the wonder of *Vimarśa Śakti*.

Mana is *dharma* of *Vimarśa*, hence a question arises, "How *Vimarśa* can cover itself by its own *dharma*?" The answer to it is, "The way rays of sun cover it, *dharma* covers the *Vimarśa*!"

Hence being covered by its own display *Cit* element only is real form and this display of world is wonder of opposite experience of *Vimarśa Śakti*.

आत्मान्वितं वपुरहंकृतिधीमनांसि
त्रीण्यान्तराणि करणानि पदं प्रमातुः।
एतन्मनो विलसितं यदि पञ्चरूपं
माया पदं पदमिदं प्रकृतेस्तु साक्षात्।।11।।

Soul on *Pramātā* stage is associated with body and *antaḥ-karaṇa* (*mana, buddhi* and *ahaṁkāra*). When this *pañcāngi* (having five parts) form is merely amorous of *mana*; it is called as *māyā* stage and when it is experienced evidently, it is called nature.

Possible *pañcāṅgaka* (with five components) Dream state is the matter of pervasion of *Vimarśa*, hence after telling the place of Dream, difference between Dream stage and *prakṛti saṅsāra* (stage of world called nature) is told.

Pramātā stage comprises of soul, body and *antaḥkaraṇa* (*mana, buddhi* and *ahaṁkāra*). Here, while using word 'stage' with *pramātā*, writer wants to say that *pramātā* is lord of soul. During *pramātā* stage of Dream, power of self is amorous of *mana*, hence it is proved that amorous of *mana* is amorous of self.

Though it would be told latter; in Awaken stage the realiser of *prakṛti* stage is *pa*-class. In *pa*-class also *pramātā* stage comprises of soul, body and *antaḥkaraṇa*, hence it is necessary to differentiate between *prakṛti* stage and *svapna* stage.

This is explained by the writer as, "When *pramātā* stage is merely an amorous of *mana*, synonym of Dream state is *māyā* stage and when the body is felt evidently then *prakṛti* is *pramātā* stage in Awaken state.

[This sūtra talks about existence of soul, body and antaḥkaraṇa in mana and reality; in mana it is said to be māyā stage or else it is said to be prakṛti stage.]

मायापदे स्वमन एव शरीरताभा-
गित्यादिशन्त्यणुविदोऽत्रवकार गर्भे।
तद्ग्राह्यतोऽपि च लकारमनुस्मरन्तः
पञ्चाङ्गकम् पदमिदम् चतुरङ्गमेव॥12॥

Svapnas tage (*ya*-class) is said to have five parts in last *sūtra* because of pervasion of *Vimarśa*. As per grammar, *ya*-class has five letters *ya, ra, la, va* and *la* in which last letter is said to be frigid *pramātā* in 9th *sūtra* however as per *Mantra* śastra, *ya*-class has four letters *ya, ra, la* and *va*. In which *ya* and *va* are indicator of frigid and throbbing desires and *ra* and *la* are two *pramāṇa*. Hence, here there is no place visible for local *la* (the frigid desire), this raises doubt on existence of *svapna* state which is said to have five parts!

Two logics are given to answer this objection:

1. As per *Mantra śāstra,* Dream is first place of expression, within discriminating *Vimarśa*. Hence *svapna* stage (*ya*-class) is called illusion. In this stage *mana* only attains the form of body (or the one who experiences discriminations) and there is no body other than *mana* in this Dream state. Hence *la* at fifth place (the one set at pramātā stage of Vimarśa) is situated within *va* or else *la* falling before *va* can also be called as *pramātā,* this is in line with sermons of cult (writer's and commentator's cult). i.e. in both the cases *mana* only is proved to be body (one who would experience the discrimination) during *svapna*. Hence, it is proved that even though there are four

letters of *Mātṛkā Mantra* only in *svapna* state and there is no existence fifth *la* of the form of *pramātā*, it must be investigated within *va*.

2. He now explains the position of *Visarga-pramātā* in *va* during pervasion of *Vimarśa*. *Visarga* is said to be within *Bindu* in *svapna* stage and when *Visarga* pervades *Bindu* seems to be vanishing or *Bindu* is not realised. Due to this, during the state of pervasion of *Cidcit* as *la* does not expose its existence within *va* seems to be doubtful, due to this rival cult support the *miśrādvaita* but during Awaken stage, *Visarga-pramātā* exists outside the *Bindu*, hence above phenomenon seems to be false. As *Visarga-pramātā* resides within soul, settling three *antaḥkaraṇas* with in soul would also be correct. Hence the way *Visarga* resides in *Bindu* during Dream, *la* resides within *va* however instead of accepting the intrinsic pervasion considering *la* as exposed to outside world would be more reasonable.

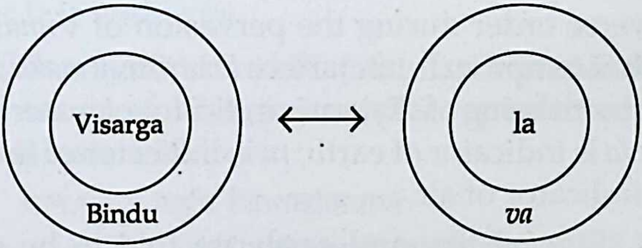


Fig. 39: Relation of *la* and *va* and their analogy with *Bindu* and *Visarga*

This way *svapna* state becomes visible (as the one with five components), in that case *ya*-class becomes *ya*, *ra*, *la*, *va* and *la*.

Rivals questioned, "In Octagon of *Śrī Cakra,* four letters of *ya*-class and *śa*-class are shown then how here *ya*-class would have five letters? and How *svapna-Visarga* can pervade?" The answer to it is that *la* resides within *va* hence experts have accepted five components or letters in *ya*-class and have accepted existence of fifth letter *la* out of *va*. Hence *svapna-Visarga* is subject of pervasion.

पृथिवी लकार इह देहमयी स्वधामा
कर्तृज्ञतेऽस्य मरुदग्निमयौयरेफौ।
व्याप्येतयोः क्षितिजले विकृतेलवौच
स्वात्मस्थितस्य वपुषः करणानि गर्भे।।13।।

In scattered state, indicator of *ākāśātmaka pṛthvī* (earth with the being of sky) is denoted by *la*. Indicator of *kriyātmaka* (in the being of action) air is *ya* and *jñānātmaka* (in the being of knowledge) fire is *ra*; earth is denoted by *la* and water is denoted by *va*.

This *sūtra* tells about five elements of Dream state in reverse order during the pervasion of *Vimarśa* in *paśudaśā* (empirical state). Here *la* is *ākāśātmaka pṛthvī* (earth with being of sky); *va* is indicator of water; third letter *la* is indicator of earth; *ra* is indicator of fire and *ya* is indicator of air.

In *sūtra* 2.2 Sky and earth are told to be miśra pramātā, like that here also the earth is said to be ākāśātmaka. This way in Dream state, *la* within *va* becomes *ya;* this means *ākāśātmaka* earth attains *pramātā* state when it is in empirical stage and this *Visarga-pramātā* is indicated by *la* situated within *va*.

By telling earth to be *ākāśātmaka*, writer wants to say that when *Visarga* moves towards *Cit*, then two *karaṇas* of *Visargapramātā* of *ākāśātmaka* earth are air and fire.

[Karaṇa: It is third kāraka of Sanskrit grammar; take an example: Ganges originate from Himalayas, in this case Himalayas are karaṇa. Here karaṇa means the one from which some thing would come into being. Writer wants to say that ya and ra are those two karaṇas.]

Air (indicated by *ya*) is indicator of action force and fire (indicated by *ra*)is indicator of knowledge force. Hence *ya* (*kriyātmaka* air); *ra* (*jñānātmaka* fire) are two *karaṇas* of *Visarga-pramātā*. As action is prime when *Visarga* pervades, *ya* comes first in sequence.

In scattered state; both *la* are the part of air *ya* and fire *ra*. As air puts an end to water and fire puts an end to earth, it is proved that water and earth are part of air and fire.

As earth is submerged in water it is said that fifth letter *la* is within *va*.

This way it proved that air, fire, water and earth are *karaṇa* of *Visarga-pramātā* represented by *la* which rests within *va*.

मग्नःपुमान् वपुषि चित्तमहंक्रियायां
बुद्धौ जडांश जठरेऽप्यजडस्तदंशः।
इत्थंप्रमातरि जडांशगताजडांशे
ज्ञानक्रियान्तरवभातिमहानजाण्डः ।।14।।

***Cit* dissolves in *ahaṁkāra* (literally arrogance but here it is one of three intrinsic *karaṇas* also) and**

throbbing part dissolves in frigid; in human body. This way universe dissolves in *jñāna* and kriyā situated within 'throbbing part of'*pramātā's* frigid part.

After explaining pervasion of soul in body (in Dream state where *Vimarśa* pervades) and after explaining how *Vimarśa* of the form of *mana* and *buddhi* are related to ahaṁkāra of body in intrinsic world; writer now describes about wonder of extrinsic world.

"Soul pervades within body", this principle is explained using letters. Soul of the form of *va* merges in body of the form of *la*; first *la* (the *Cit*) merges in Ya (the form of *ahaṁkāra*). *Ajaḍāṁśa* (throbbing part) *buddhi* merges in *jadāṁśa* (frigid part) *buddhi*.

Last *sūtra* described, "How air of the form of *ahaṁkāra* merges within earth of the form of *Cit* and soul of the form of water merges in intellect of the form of fire." This *sūtra* describes, "How Soul merge in body."

There are two *karaṇas* of *pramātā*, *jñāna* and *kriyā* which merge in ahaṁkāra and *buddhi*. As *jñāna* and *kriyā* are part of soul; here it means, soul merges in body.

[This is correct as we are talking about the evolution flow.]

This way it is process of sinking. *jñāna* and *kriyā* are situated within throbbing part of *Vimarśa's* frigid part (which in itself is merged within *mana* and *buddhi*); hence the universe originates from the womb of *mana* and *buddhi*. From mana and *buddhi*, first intrinsic world takes birth then external universe. This means in Dream state, "Universe is due to body." This is felt by everyone.

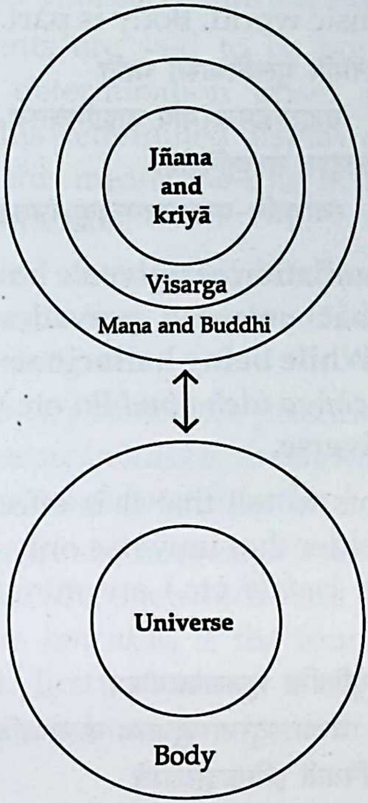


Fig.40: As Vimarśa and *jñāna* and *kriyā* dwell within *mana* and buddhi, Universe dwells within body during Dream state during movement of evolution

There are other versions also:

- As per *dakṣiṇacāra* and perception of common world: "During Awaken state, body comes into existence due to universe."

- As per *vāmamārga*: "Body only is reason for universe in both Awaken and Dream state."
- As per *yāmala*: Both body and universe are cohesive and 'reason and action' for each other:
    - In intrinsic world: universe is part of body.
    - In extrinsic world: Body is part of universe.

पिण्डाण्डमूलमपि मूलमिवास्य भाति
ब्रह्माण्डमन्तरमपि वाह्यमिवास्य चित्रम्।
मायाविमोहितदृशा तदणुर्निरीक्ष्य
स्वाङ्गानि-पञ्चकलयत्यणुसंज्ञकानि ।।15।।

Body is the foundation of universe however a living being sees that universe pervades everywhere extrinsically. While being hallucinated by *māyā* he considers *pañcāṅga* (*deha buddhi* etc.) to be minute in front of universe.

Writer wants to tell that it is effect of *māyā*, by which we consider that universe only pervades and *pañcāṅga* (*deha, buddhi* etc.) are minute in front of universe.

सङ्क्लृप्त वायुशिखि भूजलखापकर्षा
बन्धाःस्युरन्तरणुकस्य कलाप्यविद्या।
रागश्च कालनियती इतिकञ्चुकास्ते
मायात्मनः प्रथमकञ्चुकता सुषुप्तेः।।16।।

The elements determined by the soul (Air, fire, earth, water and sky) are the bonds which degrade the minute. These five elements are known as five *kañcuka* (*kalā, avidyā, rāga, kāla* and *niyati*). First *kañcuka māyā,* degrades the Dream state.

Only five elements are visible in universe in empirical state; due to this the form of *piṇḍāṇḍa* contracts which is the reason behind its decay.

Determined air, fire, earth, water and sky are degrader of *aṇu-pramātā* (empirical experiencer).

Five elements are said to be bounder of soul because this determination arises in the heart. Pervasion of this determined display only is base of this bondage, this means the soul is bonded due to its own determination.

Due to these determined bonds air etc. being indicated by *ya* etc. they become *ṣat-kañcuka* like *kalā* etc. (see next page Fig. 42)

[The commentary on how the five elements and Deep sleep state become six kañcuka is already shown in diagram above, hence it is not elaborated further.]

As *kañcukas* are six, now *māyā* is discussed. Frigid Deep sleep state (the one which rises prior to Dream state) with five *kañcukas,* is the foundation of this world. *Māyā* is first *kañcuka* as it only pervades as thirty six elements from Śiva to earth or from *kṣa* to *ka*.

The alphabet has two *la;* even though it is added there are thirty-five element letters only. As experts of cult consider *kṣa* as within *ṣa; māyā* element of the form of vowel is considered as part of *ya* class. This way count of thirty-six letters (the representative of thirty-six elements), completes.

As the foundation of discriminative Dream is *ya-*

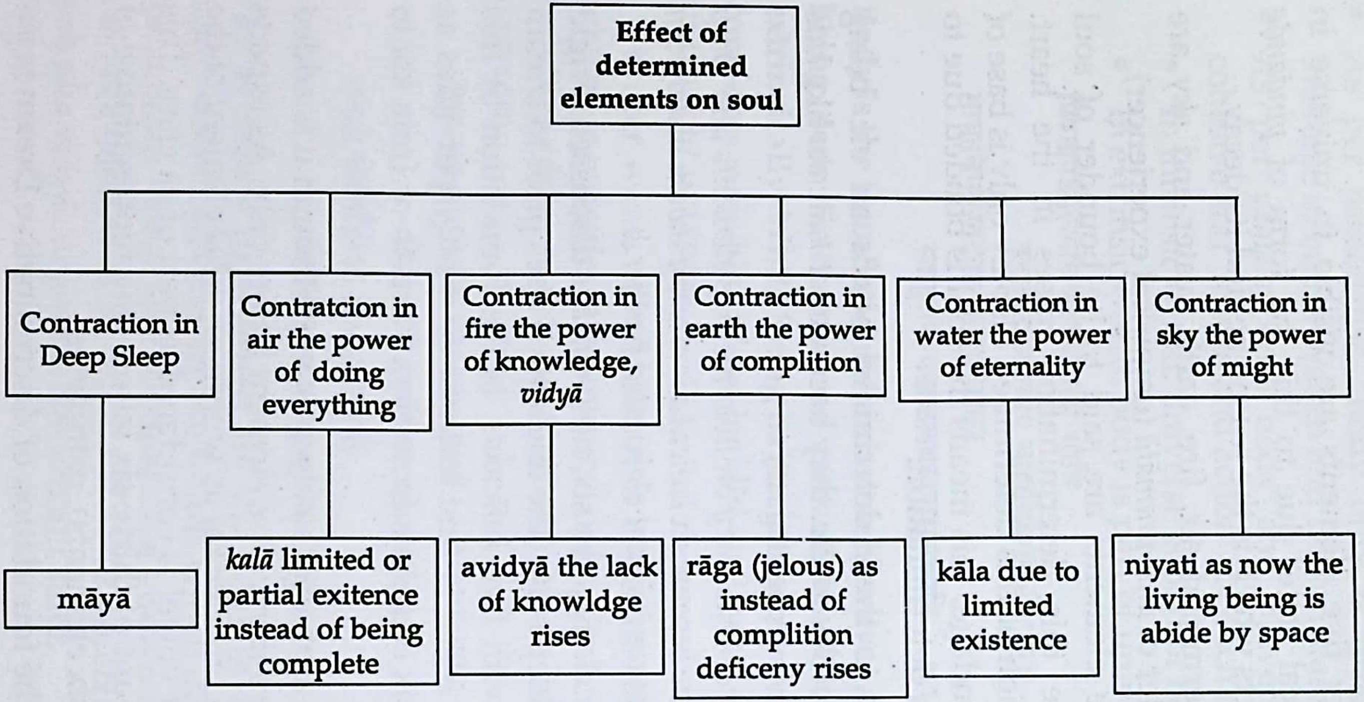

Effect of determined elements on soul
Contraction in Deep Sleep
Contratcion in air the power of doing everything
Contraction in fire the power of knowledge, *vidyā*
Contraction in earth the power of complition
Contraction in water the power of eternality
Contraction in sky the power of might
māyā
kalā limited or partial exitence instead of being complete
avidyā the lack of knowlдge rises
rāga (jelous) as instead of complition deficeny rises
kāla due to limited existence
niyati as now the living being is abide by space

Fig.41: The effect of determination in five supreme elements and their resultant the six *kañcuka*

class and indiscriminative Dream is Śa-class; the foundation of *vyāpaka khaṇda* are vowels only.

Knowledge is prime regardless of manifestation and action is prime regardless of realisation; vowels exist in Deep sleep state which is situated between Dream state (the movement of knowledge) and Awaken state (the movement of action).

Hence *i* symbolic to amorous of Dream state had been placed in vowel class as māyā element.

[i is symbolic to māyā element.]

कर्तत्व शक्तिरनिलः सकलज्ञताग्निर्भूः-
पूर्णता विलयताम्बुवियद्विभुत्वम्।
पञ्चापि शक्तय इमावितताः स्वरूपम्
शम्भोर्भवन्त्यपि च संकुचितापशोऽस्तु।। 17।।

Five supreme elements like air etc. (denoted by *ya* etc.) have the powers of Śiva and living being when they are complete and incomplete.

Air is power of doing everything; fire is power of omniscience; earth is power of completeness; water is power eternality and sky is power of consistency of Lord Śiva. These complete powers are the form of Lord Śiva. When they contract and attain incompleteness they become living being.

All actions are of the form of vibration; vibration is statute of air hence air has power all doing.

Form of knowledge is light; virtue of light is brilliance hence fire has power of knowledge.

The base of completeness are all consumable items; earth is base of all consumable items, hence earth has power of completeness.

The foundation of eternity is satisfaction; base of satisfaction is water, water has power of eternity.

Might is base of pervasion; pervasion is virtue of sky, hence sky has power of might.

स्यात्पञ्चशक्तिमयता प्रकृतिः शिवस्य
स्वान्तर्जगत् कलनमप्यथदेहिनस्तु।
वाह्ये जगत्कलनमेव भवेद्विभेदः
स्वाभ्यन्तरस्थ जगतोऽपि विमोहशक्त्या।। 18।।

Śiva has five power because of his nature, this world is operational within him only. Body sees the universe residing within, outside due to power of illusion, this is speciality of living being.

Here the custom, discriminating between Śiva and living being is discussed.

Eight idols of Lord Śiva are famous. Amongst them moon and sun merge in fire and fire merge in sky. As Lord Śiva unifies with sky, five supreme elements are the form of Lord Śiva only.

The world of the form of *bhu* and *bhuvaḥ* (land and earth) rests within five supreme elements, hence it is proved that the operation of this world happens within Lord Śiva only. Hence it is proved this way, Lord Śiva has five powers.

Being made up of five elements, *piṇḍāṇḍa* resides within living being and universe has originated from and rests in *piṇḍāṇḍa*.

Living being sees universe outside due to the opposite reflection of *Vimarśa* power. This difference between living being from Lord Śiva is called virtue of discrimination.

When a living being of the form of *piṇḍāṇḍa* considers his form greater than universe he attains universality and other higher stages i.e. he attains *viśvamayaṃ-viśvotter ṇaṃ Śivattva* (Form of Śiva which is this world and beyond this world).

अन्तस्थितस्य मनसो न हि पूर्तियोग-
श्चैत्यस्य तत्कवलितत्व विनिश्चयायाः।
तद्वच्चितेरपि न पूर्तिरतो दशेयं
पक्षद्वये स्फुरदपूर्त्यभिपूर्तियोगः ।।19।।

***Caitya* residing within *mana* is incomplete. As *Cit* moves within *Caitya* this *Cit* also becomes incomplete.**

Writer wants to tell about *miśrādhvatā* (mixed ways or two different lines together), hence he talks mating of *Cit* and *Caitya*.

As *Caitya* merges within *Cit* completeness of *Caitya* is not possible. Similarly when *Cit* merges within *Caitya* it also becomes incomplete and hence their incompleteness of *Cit* and *Caitya* during Dream state.

One may have doubt, "When *Caitya* resides within *Cit*. *Cit* is complete eternally then how come *Cit* would be incomplete when it would reside within *Caitya*?"

Answer to it is, "First case is case of ultimate truth, it is not the case when Caitya pervades. This world is not ultimate truth, hence the *Vimarśa* shining in this state is not true." This is sermon of *rahasya mārga*.

[It is more close to advaita of Ācārya Śaṁkara; Lord Śiva is true but the world is not! Tantra considers world also ultimate truth.]

Hence it is logical to accept the incompleteness of Cit and Caitya during Dream-State.

अध्वाभवेच्चिदपकर्षवशादशुद्धः
शुद्धस्त्वसौ भवति चैत्यपदापकर्षात्।
चिच्चैत्ययोरूपचयाऽपचयाऽविशेषान्
मिश्रो हि मायिकपदं भवतीदमध्वा।।20।।

When *Cit* falls from its position its *adhvā* becomes impure. When *Caitya* falls, it becomes pure *adhva*. During unanimity fall all and rise of both *Cit* and *Caitya adhvā* has mixed form, known as *mayika* stage.

Adhvā is the path of movement of *Cit* and *Caitya*. The rule is,"The one by whose virtue the degradation happens due to imperfection during any stage would be impure *adhvā* of that stage" Hence during discriminating Awaken state the 'Frigid-Deep-sleep state' is impure *adhvā* as there is lack of *Cit* in it.

When *Caitya* falls it becomes pure *adhvā*, i.e. Fourth state is purest *adhvā* because *Cit* only pervades here. When *Cit* and Caitya equally rise and fall, it is called *māyika pada* or mixed *adhvā* stage.

In eternal stage, earth is *cinmaya* state, hence the experience of pervasion of *Cit* only is said to be pure *adhvā*.

Merely wonder of pervasion of *Caitya*, covers the *Cit* and hence the pervasion of *Caitya* only is impurity and hence it is impure adhvā.

[It is ultimate duty of a seeker to refine his adhvā.]

आत्मा वकार वपुषाणरुकारएव
देहात्मनैव खलु संसृतिरस्य जन्तोः।
देहञ्ञ तात्विकममुष्य सुषुप्तमेव
स्वप्ने तदत्र मन एव शरीरताभाक्।।21।।

***u*-the self-realiser contracts in vowels like *a* etc. and become *va*. This *va* only moves in the form of body.**

The investigation of amorous of living being is not possible without his body, the way amorous of Lord Śiva is investigated in *Cidākāśa*.

For this *mana* is considered as body of living being in Dream state. One may have doubt, "Living being would not have same reaction in dream as he would have when he is awaken and his finger breaks!" Answer is, "Realisation of this break of finger is done by *mana* only." Hence *mana* is considered as body, this way as per the principle of *pariśeṣya* (that which is left over, remainder) *mana* becomes body in Dream.

[Cidākāśa: The eternal sky unlimited body of Lord Śiva.]

Singulars

शम्भोः दक्षिणमक्षिभूतविततेः शोषे यकारः
पटुर्नेत्रं मध्यममुष्य लोक दहने जागर्ति रेफाक्षरं।
विश्वाप्लावक कर्मठं पशुपतेर्वामिक्षणेवाक्षरम्
त्रैनेत्रंपदमाददाति जपतामेत्श्रयंदेहिनाम्।।1।।

सुप्त्या मग्नस्य जलधौ विश्वस्योद्धृत्यधारणात्।
मन्त्रविद्भिर्यवर्गोऽयम् धारणाशक्तिरुच्यते।।2।।

वकारञ्चलकारञ्चभित्वा बुद्ध्यातितीक्ष्णया।
वलभिद्वलभित्प्रोक्तो न वलो नाम राक्षसः।।3।।

स्थितिरिन्द्रे हि विश्वस्य लकारे मानसे तथा।
तदिन्द्राख्या लकारस्य मन्त्रवित्साम्प्रदायिनी।।4।।

भेदप्रत्ययघस्मरैर्नवरसैः पेयैर्यकारात्मकैर्लाकारै
रूपदंशनैश्च रदनोत्पत्तिक्रियायाः फलैः।
मायां ये समुपासतेकृतधियस्तेषां यवर्गस्थितं
मायास्फूर्तिरहस्यमन्तरचिरादुद्योततेस्वात्मनि।।5।।

शिवानन्देनमुनिनादेशिकादेशवर्तिना ।
तृतीयंमातृकाचक्र विवेके व्याकृतं पदम्।।6।।

Ya is expert in annihilating the expansion done by right eye of Lord Śiva. *Ra* is always active to burn all the worlds situated in the central eye of Lord Śiva. *Va* is proficient in submerging the worlds created by the left eye of *Paṣupati* (Lord of all animals). The one who recites these *Ya, Ra* and*Va,* attain *trainetra pada* (stage).

As it bears the world asleep in the ocean of sleep while refining it, *Mantra* experts call this *ya* class as *ḍhārṇā Śakti.*

The one who penetrates *va* and *la* by the virtue of his sharp mind is known as *Valabhita* or else there is no demon of such name.

Valabhita is the name of Indra. It means the one who penetrated *va* (the force)and *la.*

[Commentator says, "Valabhita is not a demon who if killed the winner would get the throne of Lord Indra, as some others have defined it as Valabhita."]

The one who worships while drinking the *ya* originated while churning the *navarasa* (nine types of taste of poetry as told by greats) of discriminating knowledge and while eating the fruit *la* (originated from manifestation of discriminating knowledge); such erudite sits on *a*-class i.e. he enters in knowledge and gets to know the reason behind the origin of illusion.

These passages have been composed by *Śivānandamuni* by the grace of his Guru in third chapter of Śrī Mātṛkā Cakra Viveka.

Here ends Śrī Mātṛkā Cakra Viveka's "The judgment of Dream" named third chapter's Sarveśvari English commentary based on commentary of Śrī Śivananda Muni

* * *

चतुर्थः खण्डः

जाग्रत विवेकः

The Judgement of Awaken

इत्यन्तरीषदिह सङ्कुचिते विमर्शे
सङ्कोचमाश्रयति बाह्यपदे प्रगाढम्।
प्रत्येकमेव कलयन्त्यथ भावमेवम्
भूतानि पञ्चजगतो नियतः कलापः।।1।।

Slightly contracted *Vimarśa* contracts completely in external world! This contraction is the regular activeness of five supreme elements in Awaken stage!!!

While starting the new chapter, writer is establishing the relationship between previous chapter and this chapter and while telling about previous chapter he writes the preface of this chapter. The slight contraction of *Vimarśa* in Dream state attains complete contraction in this state. This is result regular activities of the five elements in Awaken state. At the time of complete contraction of *Vimarśa*, all elements are present in each element i.e. when contraction is at par, earth would contain all elements in it etc.

When living being is *pramātā*, five elements contract and become what is shown in diagram below:

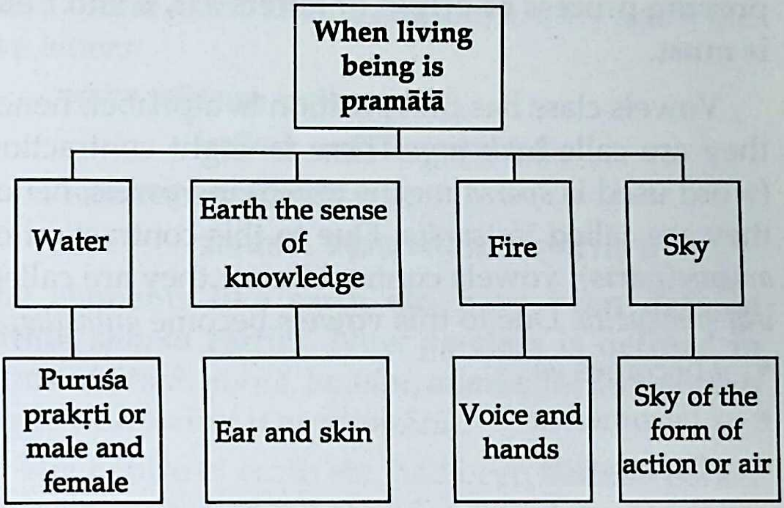

When living being is pramātā
Water
Earth the sense of knowledge
Fire
Sky
Puruśa prakṛti or male and female
Ear and skin
Voice and hands
Sky of the form of action or air

Fig.42: Result of contraction on supreme elements in Awaken state

This means, elements like earth etc. have some content of other four elements. These five elements are not manifested in Deep-sleep and Awaken state, they exist in indistinct manner there.

By bestowing this principle, inherent relation between the elements also is proved.

यद्वर्ण पञ्चकमपूर्वकमादि वर्ग्य-
मन्तस्थतां भजति सङ्कुचितेतदीषत्।
तत्कादि वर्ग तनु सङ्कुचितं नितान्त
मूष्मात्मकञ्च दधतेऽङ्कुरिताभिपूर्ति।।2।।

***a, i, u, ṛ* and *lṛ* five vowels are the source of origin of all other letters. Letter from *ka* to *ma* belonging to**

sparśa class are Awaken state 'the state of action'; contraction level is high in this state. To prove it, proving process of origin of letters *a, i, u* and *ṛ* etc. is must.

Vowels class has first position in alphabet, hence they are called *ādivarga*.There is slight contraction (word used is *sparśa* means touch) in vowels, hence they are called *īśatspṛśṭa*. Due to this contraction of *avyava*(parts), vowels contract hence they are called *īśat saṁkucita*. Due to this vowels become *antasṭha*:

- *a* becomes *ya*
- *u* becomes *va*
- ṛ becomes *ra*
- *lṛ* becomes *la*

When these *īśatspṛśṭa* letters attain complete contraction:

- *a* becomes *ka*
- *i* becomes *ca*
- *ṛ* becomes *ṭa*
- *lṛ* becomes *ta*
- *u* becomes *pa*

When these five letters become *īśatvivṛtta* this *a* class becomes *śa, ṣa, sa* and *ha*. In this sequence of change:

- *ca* class becomes *śa*
- *ṭa* class becomes *ṣa*
- *ta* class becomes *sa*
- *ka* class becomes *ha*

This way letter of kārya (action state) form are the special form of the kāraṇa (reason) a, *i*, *u*, *ṛ* and *lṛ* etc. five letters.

स्थानेन साधितधरा प्रभृतिस्वभावे
वर्णोत्करे भवति मातृपदं प वर्गः।
आत्मामनस्तदनु बुद्धिरहंक्रिया च
प्राक्चेतसः प्रकृतिरप्यवरोह भङ्ग्या।।3।।

The elements like earth etc. have been defined within *sparśa* earlier. Now *pa*-class is defined in terms of *ātmā*, *mana*, *buddhi*, *ahaṁkāra* and *prakṛti* while bestowing it as *pramātā*.

The nature of earth etc. had been defined earlier in terms of rise and fall of nodes of throat and palate. Although *pramātā pa*-class is indicator of earth etc. due to its pervasion; in general, *ka*-class is considered as *pramātā* but this *pramātā* is defective in *Caitya* state and hence *Cit* also attains defects, (defects in *Cit* only make it *Caitya*), hence accepting *pa*-class as *pramātā* is logical.

Now the letters of *pa*-class are bestowed in reverse order:

- *ma* represents *ātmā* (soul) the substantial part of sky
- *ya* represents *mana* the part of air
- *ba* represents *buddhi* the part of fire
- *pha* represents *ahaṁkāra*, the part of water
- *pa* represents *prakṛti*, the part of earth

"In general *prakṛti* comes after *puruśa* (*ātmā*) in sequence however here *mana* etc. are told then *prakṛti* comes in sequence," isn't this wrong?

Commentator explains this as:

Puruśa and *Prakṛti* (the parts of sky and earth respectively) are the reason behind origin of *mana*, *buddhi* and *ahaṁkāra; mana, buddhi* and *ahaṁkāra* are *dharma* (custom) and *puruśa* and *prakṛti* are dharmī (follower of custom), *dharma* originates from *dharmī*, in this case as *puruśa* and *prakṛti* exist prior to *mana*, *buddhi* and *ahaṁkāra*, it would be better to place the trio between *puruśa* and *prakṛti*.

bha near *ma* (see above) is indicator of *mana*, *pha* near *pa* is *ahaṁkāra*, their virtue is *buddhi* (intellect) hence *buddhi* (represented by *ba*) is placed between *bha* and *ma*.

The sequence during pervasion of *Vimarśa* is- "*prakṛti, ahaṁkāra, buddhi, mana* and *puruśa*"

The sequence during pervasion of Lord Śiva is- "*puruśa, mana, buddhi, ahaṁkāra* and *prakṛti*"

First *Vimarśa* pervades hence here pervasion of *Vimarśa* is bestowed.

श्रोत्रदिकं खलु तवर्गमयं विलोमा-
द्घ्रागादि पञ्चकमिदञ्च टवर्ग रूपम्।
शब्दादि खाद्यपि चवर्ग कवर्गरूप
मेतानिवायुदहनाम्बुमहीविलासाः ॥4॥

Ear etc. only are the representation of *ta*-class; speech etc. in reverse order are the representation of *ṭa*-class and word etc. and sky etc. are the representative of *ca*-class and *ka*-class; this is amorous of air, fire, water and earth etc.

The letters of *ka, ca, ṭa* and *ta* classes and their representation along with their Lords (each class is amorous of its Lord which are air, fire, water and earth) in creation along with their composition are given in the table below in reverse order:

Sl.	Class	Lord	Letters/ Rep	Letters/ Rep	Letters/ Rep	Letters/ Rep	Letters/ Rep
1	*ta*	Air	*na*/ear part of sky	*dha*/ skin part of air	*da*/Eyes part of fire	*tha*/ tongue part of water	*ta*/ nose part of earth
2	*ṭa*	Fire	*ṇa*/ speech part of sky	*ḍha*/ feet part of air	*ḍa*/ hands part of fire	*ṭha*/ penis or womb part of water	*ṭa*/ anus part of earth
3	*ca*	Water	*ñya*/ word part of sky	*jha*/ touch part of air	*ja*/ form part of fire	*cha*/ taste part of water	*ca*/ smell part of earth
4	*ka*	Earth	*ṅa*/sky	*gha*/air	*ga*/fire	*kha*/ water	*ka*/ earth

Tab. 4: Chart showing various sparśa letters along with their representation in this creation and components

देहात्मिका प्रकृतिरान्तर रूपमुर्व्याः
सूक्ष्मं जलस्य खलु रूपमहङ्क्रिया स्यात्।
अग्नेस्तु बुद्धिर्निलस्य मनोऽन्तरात्मा
सर्गः खलु प्रकृतिजः क्षिति सर्गबीजम्।।5।।

Subtle form of gross earth (represented by *Ka*-class) is *prakṛti*; subtle form of water (*ca* class) is *ahaṁkāra*; subtle form of fire (*ṭa* class) is *buddhi*;

subtle form of air (*ta* class) is *mana* and subtle form of world (Pa-class) is *prakṛti*. This means earth is gross form of subtle *prakṛti* only.

Reason behind origin of earth, *ahaṁkāra, buddhi* and *mana* is subtle *prakṛti* and it is also the reason behind earth, water, fire and air represented by *ka, ca, ṭa* and *ta* class respectively.

This means earth is gross form of this subtle *prakṛti*. Universe [the form of *prākritika* (natural) world] is the foundation of elements like earth etc. and the amorous of *māyā* also is up to the *prakṛti*.

This may be represented on *Śrī Cakra* as:

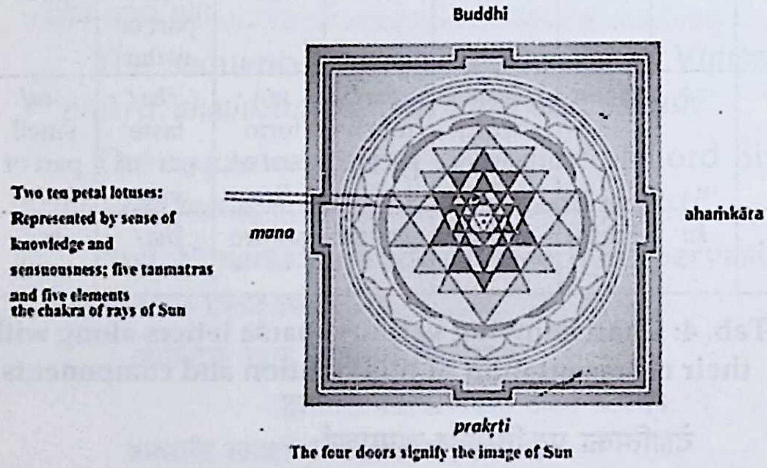

Buddhi
Two ten petal lotuses:
Represented by sense of
knowledge and
sensuousness; five tanmatras
and five elements
the chakra of rays of Sun
mana
ahaṁkāra
prakṛti
The four doors signify the image of Sun

Fig.43: *Śrī Yantra's* four doors (image of sun) representing *mana, buddhi, ahaṅkāra* and *prakṛti* and two ten petal lotuses (rays of sun) representing *jñānndriya, karmendriya, pañcatanmatrā* and five elements

देहात्मनोः प्रकृति पुरुषयोः प्रमाता
देहोऽत्र तस्य निलयोऽपि तदङ्गमात्मा।

आत्मा यता भवति मातृपदं वपुश्चेत्
तल्लीनमस्त्यविरहः शिवयोः स्वभावः।।6।।

Body and soul are *prakṛti* and *puruśa* (respectively in the state of *Visarga*), body is *pramātā* and soul rests within it. (When Lord Śiva pervade) Soul becomes *pramātā* and attains the *Śivattva* while keeping body within.

Writer now describes *prakṛti-aṇda*.

When *Visarga* pervades, body becomes *pramātā* and soul becomes its part because the shelter of *dharma* is *dharmī*. When *Bindu* or Lord Śiva pervade, soul becomes *pramātā* and the body rests within it.

Body never decays; if it would decay pervasion of *Vimarśa* further would not happen, though when *Vimarśa* is seen time to time not that *Vimarśa*decay completely during pervasion of Prakāśa.

Prakāśa and *Vimarśa* continuously dwell within each other, hence the decay of them is not possible.

Togetherness is the nature of Lord Śiva and *Śakti*; this means their unity is eternal. There is no *Prakāśa* without *Vimarśa* and vice-versa. There is only one difference, when *Prakāśa* pervades, *Prakāśa* and *Vimarśa* become one and when *Vimarśa* pervades *Prakāśa* is visible as different taste.

जाड्यादहंकृतिरितिप्रथतेविमर्शों
बुद्धिजडाजडतया मनस्त्वजाड्यात्।
त्रैगुण्यमेतदबहिः करणत्रयं स्यात्
सौषुप्तजाग्रदवशेषदशानिदानम् ।।7।।

When *jaḍa* acquires *Vimarśa*,it becomes *ahaṁkāra*; when *jaḍājaḍa* acquires *Vimarśa*, it becomes *buddhi* and when *ajaḍa* acquires *Vimarśa* it becomes *mana*. These three intrinsic *karaṇas* of *Vimarśa* own three qualities hence they are the seed of Deep sleep state, Dream state and Awaken state.

After describing about deha (of the form of *dharmī*), now he describes about three *dharmas* of *Vimarśa* known as *mana*, *buddhi* and *ahaṁkāra*.

Being frigid,Vimarśa becomes famous as *ahaṁkāra*. As frigid *Vimarśa* is dependent on *deha pramātā* and is its *dharma*; it in itself is frigid. That's why this Vimarśa is known as *ahaṁkāra*. When it resides within and is known as word, touch, form, taste and smell and becomes the *dharma* of earth.

When Vimarśa acquires role of *jaḍājaḍa*, it is known as *buddhi*. The senses which are source of action are frigid themselves because they are gross by nature; as they rise themselves they are throbbing also. (see Table 5 next page)

देही गुणत्रयमयप्रकृतिर्दशासु
सुप्त्यादिकासु नियमात्परिबंभ्रमीति।
तास्वप्यहङ् कृतिपुरःसरणात्त्रिपुट्यां
मेयोन्नतिं कलयति प्रमुखः क्रियांशम्।।8।।

Living being moves in three states like Deep sleep etc. when it is accompanied by *prakṛti* of three qualities. *Ahaṁkāra* is prime in these three states hence *prameya* is prime amongst *pramātā*, *pramāṇa* and *prameya* because of supremacy of *kriyā*

Sl.	Class	State	Intrinsic exposition of Vimarśa	Three quantities during evolution	Three quantities during liberation	Extrinsic exposition of vimarśas Letters and their Representatives				
1	*ta*	ajaḍa	*mana*	*Tama*	*Raja*	*na/* ear part of sky	*dha/* skin part of air	*da/* Eyes part of fire	*tha/* tongue part of water	*ta/* nose part of earth
2	*ṭa*	ajaḍājaḍa	*buddhi*	*Sata*	*Sata*	*ṇa/* speech part of sky	*dha/* feet part of air	*ḍa/* hands part of fire	*ṭha/* penis or womb part of water	*ṭa/* anus part of earth
3	*ca*	jaḍa	*ahaṁkāra*	*Raja*	*Tama*	*ñya/* word part of sky	*jha/* touch part of air	*ja/* form part of fire	*cha/* taste part of water	*ca/* smell part of earth

Tab. 5: *ta, ṭa and ca classes* and their intrinsic representation by *mana, buddhi* and *ahaṁkāra*; and extrinsic representation as *karmendriya, jñānendriya* and five *tanmātrās* along with their relation with three qualities during evolution and liberation

Prameya is prime within body *pramātā* due to frigidity in *Vimarśa.*

[Considering supremacy of body is virtue of ahaṁkāra or arrogance.]

This means *ahaṁkāra* is prime in three states, hence during evolution state of *pramātā,* pervasion of *prameya* in nature is investigated due to primacy of action.

मेयादिका सतत युक्त्रिपुटी मनस्तां
मेयादि भासयति मूढमहङ्क्रियात्म।
मात्रादि भासयति चाथ निजस्वभावाद्-
बुद्धिश्च मध्यमपदे मन एव बोध्यम्।।9।।

When the *mana* attains frigidity, the foundation role of *Vimarśa* in trinity of *pramātā* etc. it is called *ahaṁkāra* and splendours the existence of *prameya.* When the same *mana* attains *ajaḍa,* it splendours the trinity as *pramātā* or it splendours *Cidpramātā* (Lord Śiva). When the same *mana* acquires the state of *jaḍājaḍa* mid-position it is known as *buddhi.*

Pervasion of *mana* in mid-position leads to splendour of *pramāṇa*. Here it is proved that it is *mana* only which is reflected as *buddhi* and *ahaṁkāra.*

तस्मात्पकार वपुषः प्रकृतेः प्रमातु-
रात्मा मकारवपुरन्तर एव लीनः।
तन्मध्यतः स्थितिरहङ्कृतिधी हृदांस्या-
देतत्प्रमातृपदमिन्द्रियलग्नविश्वम् ।।10।।

Soul (the *ma*) is merged within *prakṛti* (the *pa*). *Ahaṁkāra, buddhi* and *mana* reside between *prakṛti* and *puruśa.*

After accepting *mana* as reason in previous *sūtra*, now writer explains *prakṛti* etc. indicated by *pa*-class.

Though the soul (the form of *ma*) is present in *vyāpaka* class as *pramātā* but then also being situated between *pa*-class and *vyāpaka* class, *ma* has dual nature i.e. Soul (the form of *ma*) is related to both *pramātā* and *prameya*. *Sparśa*-class is *pramāṇa* state and soul is considered to be *pramātā* due to splendour of the light of *Sparśa*-class but due to its position (between *Sparśa*-class and *vyāpaka* class) considering it to be *pramāṇa* is wise. Hence pervasion of prakṛti is up to *ma*. As they are in *caturasra; mana* and *buddhi* are pervaded by *ahaṁkāra* and *prakṛti* and vice-versa not the *puruśa*(the form of soul).

This way, up to *nature, mana* and *buddhi* only perform the wonder of unfolding this universe. Hence this *pramātā* stage is up to prakṛti only. This world attached to senses has relation with senses of knowledge and action only, which are the form of *mana* and *buddhi* respectively.

एतच्च मातृपदमिन्द्रिय संसृतञ्च
तत्संश्रयश्च मन एव तदिन्द्रियंस्यात्।
तद्ग्रामणीन्द्रिय कुलस्य विमर्श शक्ति-
श्चिच्चैत्य मिश्रमखिलं खलु तद्विलासः ।।11।।

Senses are the shelter of *pramātā* in Awaken stage and all senses are in shelter of *mana*. It is the leader of family of all senses. It is reason behind the manifestation of *Vimarśa* and it only is behind amorous of *Cit, Caitya* and mixed stages.

This *sūtra* says *mana* is behind everything in awaken stage.

[It looks correct also, we know what is right and what is wrong then also we are not able to control ourselves, this is nothing but the virtue of mana. It forces our senses to act as per its desire instead of as per the judgement of good and bad. In that case it is must for a seeker to move to next stages instead of dwelling in Awaken stage.

Śrī Yantra is merely not the Yantra of mysticism, it is key of attaining Śivattva.]

स्वप्ने च जागरणमातृपदे च वेद्य-
मिच्छात्मनोमनसएवविभातिकुक्षौ।
पूर्वत्र मातृमनएवशरीरताभाक्-
प्रत्यक्षमुत्तरपदे तु शरीरमेव।।12।।

The amorous of this world in Awaken and Dream states happens within desirous *mana*. *Mana* is said to be *pramātā* in Dream state and as the *mana* is realised in Awaken state, body is said to be *pramātā*.

In Awaken state and Dream state within serene *pramātā* state (in pa-class), intrinsic and extrinsic worlds are displayed within desirous *mana*. This means the existence of Dream world and this natural world is full of desire. In the world of knowledge (knowledge is prime in Dream state hence here the discussion is of Dream world) the world brought in being by knowledge and action are known as *jñāna saṁsāra* and *kriyā saṁsāra* (knowledge world and action-world) respectively.

[Awaken world is created by Dream world's knowledge.]

It was told earlier that the world in Dream state of the form of knowledge is *mana*; the world in Awaken stage is action and it is desire in Deep-sleep state. Here bestowing Dream state and Awaken state as desire world raises doubt.

The reason of extrinsic movement of Deep sleep world is desire, hence this world is called as world of desire. Dream state is knowledge world and Awaken state is Action world. *Viśrānti* (rest) is of two types frigid and throbbing. Frigid rest is felt in Deep sleep and throbbing rest is felt in Dream, then only Awaken state is left which is known as world of knowledge and action due to business of *jñānendriya* and *karmendriya*. Or else we can say, *prakṛti* world is world of knowledge and mortal world is world of action.

The experience of knowledge in Dream state and action in Awaken state is the virtue of *jaḍājaḍa* (frigid and throbbing) desire of Deep sleep.

As the world of Dream state is world of *mana*, it is proved that its being is desirous and *mana* only is accepted as body. This would lie on Awaken state also as in Awaken state this *mana* is realised and body becomes *pramātā*.

चेतश्चमत्कृतिपदं वमति स्वलीनं
विश्वं वहिः श्रुतिमुखेन्द्रिय वर्ग भावात्।
तत्रापि धीन्द्रिय गणः पवनोऽपि पृथ्वी
ज्ञेयैर्जलैरपि मरूद्भिरुदीरितोऽन्तः ।।13।।

***Mana* reveals this world resting in it (during pervasion of *Vimarśa*), in awaken state by accepting the forms like sense of knowledge like voice etc. and sense of action like ear etc. At the time of rest (pervasion of Lord Śiva) earth rests within air and water the form of *jñeya* rests within air.**

The extrinsic exposure of this world is wonder of *mana* and hence the world is called full of *mana*.

Jñānendriyas manifest knowledge world and karmendriyas manifest action world. As per this principle, world is felt by the help of senses hence they are reason of this world. This means when they vanish, world also ends. Hence the world is created, when senses are quivered and not by the atoms of *Kaṇāda*.

The world is exposed outside empirical state in the splendour of senses and it is ultimate truth. The world created within *mana* intrinsically looks like as if it is exposed outside; during Awaken state.

When the *Cit* pervades, earth placed in air's place contracts and water (the form of *jñeya*) also rests in its contrary air and *ta*-class (sense of knowledge) rests in *ca*-class (five *tanmātrās*).

कर्मेन्द्रियाणि कठिनत्वपरान्त भाञ्जि
वह्न्याकृतीनि खपदस्थ धराश्रितानि।
पृथ्वीमय प्रकृति खग्रहणोन्मुखानि
बोध्यानि भूत विततेरिहवैपरीत्ये ।। 14 ।।

The nature of *kriyā* is to contract that's why senses of action (represented by *ṭa*-class) contracts and they and *kārya*-world both attain frigidity. In empirical state, fire's frigid part is prime and when *Cit* pervades its throbbing part is prime hence when Cit pervades senses of action rest in earth (which has transformed into sky). Although the senses of action like voice etc. are dependent on *prakṛti* but then also they seem to be dependent on earth (form of *kārya*).

When the senses of action resting in great earth (situated in sky during pervasion of *Cit*) move towards the pervasion of physical nature, five supreme elements are felt as opposite, i.e. the subtle senses become rigid.

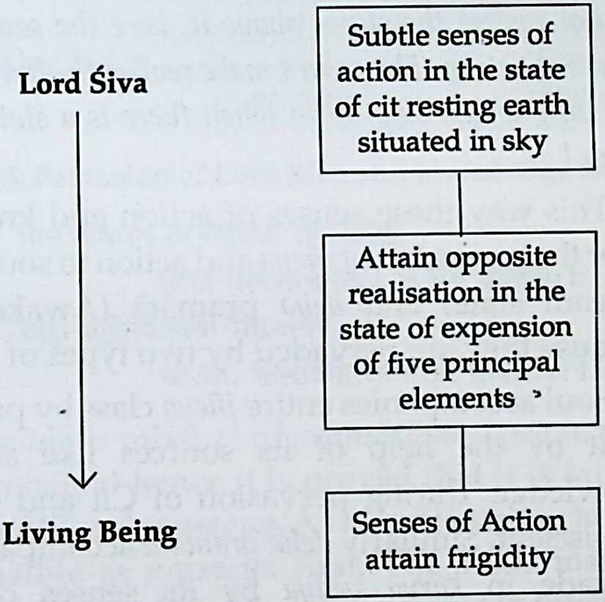

Lord Śiva
Living Being
Subtle senses of action in the state of cit resting earth situated in sky
Attain opposite realisation in the state of expension of five principal elements
Senses of Action attain frigidity

Fig. 44: Effect of pervasion of living being on action

This means, senses of knowledge are not capable enough to know about speech etc. (the jñeya) in empirical state, it means jñānendriyas are pervaded by jñeya (to be known). Speech etc. only become sentence in this state and then are exposed in sky. Senses of action can only reveal the sky (of the form of sentences) only, they cannot manifest the sky (of the form of five supreme elements) hence they are pervaded by five supreme elements (of the form of action).

[1 Sky means space, voice would be generated when there would be a space.

2 An element can reveal up to the level of it only, it cannot realise the states above it, here the same is with senses of action. They can't make realise the five principal elements which exist even when there is a state of Deep Sleep.]

This way these senses of action and knowledge offer the pervasion of *jñeya* and action to soul *pramātā* (Dream state) and *deha* pramātā (Awaken state) because they are pervaded by two types of *vedyas*.

Soul accompanies entire *jñeya* class by pervading in it by the help of its sources like senses of knowledge, during pervasion of Cit and becomes omniscient. Similarly *deha pramātā* accompanies and pervade in *kārya vedya* by its senses of action and attains power to do everything; in the state of *Cit*.

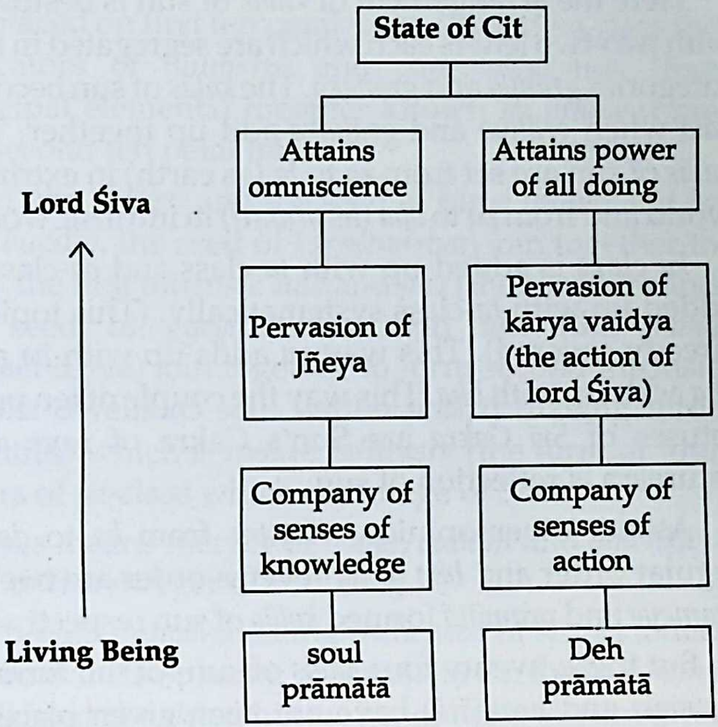

State of Cit
Attains omniscience
Attains power of all doing
Lord Śiva
Pervasion of Jñeya
Pervasion of kārya vaidya (the action of lord Śiva)
Company of senses of knowledge
Company of senses of action
Living Being
soul prāmātā
Deh prāmātā

Fig. 45: Pervasion of Lord Śiva and knowledge and action

मानात्मकस्य तरणेर्द्वयतो हि सिद्धिः
माया बलात्प्रथमतात्र च मेय कोट्याः।
ग्राह्य ग्रहीतृपदवर्ण समन्वयेन
योज्याः कलावहिरथान्तरपि क्रमज्ञैः ।। 15 ।।

Pramāṇa is mixture of *pramātā* and *prameya*. (Sun is *pramāṇa*) hence it is proved that it is mixture of *pramātā* and *prameya*. As *māyā* is strong hence sun is visible as *prameya* first. The *kalās* manifested from of the *kalās* of Sun splendored in intrinsic and extrinsic classes came into existence by the virtue of union of *grāhya* and *grāhaka*.

Here the arrangement of *kalās* of sun is bestowed with two-two letters each which are segregated in two categories *grāhya* and *grāhaka*. The *kalās* of sun become *kalā* when *grāhya* and *grāhaka* add up together. The *kalās* of sun are set from *ka* to *ta* (as earth) in extrinsic world and from *pa* to *bha* (as *prakṛti*) in intrinsic world.

ka class is added up with *ṭa* class and *ca*-class is added up with *ta*-class systematically. (This topic is already covered). This way *pa* adds up with *ba* and *pha* adds up with *bha*. This way the couple of ten petal lotuses of *Śrī Cakra* are Sun's Cakra of rays and caturasra is reflection of sun.

As per other opinion, "Letter from *ka* to *ḍa* in regular order and *bha* to *ḍa* reverse order are twelve *prameya* and *pramātā* formed *kalās* of sun respectively.

But these twenty four *kalās* of sun (of the form of *prameya* and *pramātā*) have not been given place in *Śrī Yantra*. They have been ignored by the experts of *Mātṛkā Cakra*.

मातादशेन्द्रियमयो दशकञ्चमेय
तन्मेलनाद्दशकलात्मदशारयुग्मम्।
अन्तः कला द्वयमिह प्रकृतौनिलीन।
स्त्रैगुण्यमातार्रिपुमांश्चतुरस्त्रविम्बे।।16।।

Ten senses of the *pramātā* are first ten petal lotus and five *tanmātrās* and five *kañcukas* (known as *prameya* together) are second ten petal lotus. The two intrinsic *kalās* dwell as *caturasra* image with *ma* as soul of *prakṛti* having trinity of qualities.

ta class the senses of knowledge and ṭa class the senses of action together form ten kalās of pramātā are placed on first ten petal louts. Ca and ka class the indicators of *tanmātrā* and *pañcamāhābhuta* (five principal elements) together known as *prameya* are the second ten petal lotus.

pa (the *prakṛti* and the seed of *kārya vedya*) and *ba* (the *buddhi*, the seed of *karmendriya*) join together to form the first intrinsic *kalā* and *pha* (the *ahaṁkāra* and the seed of *gyeya vedya*) and *bha* (the *mana* jñānaendriya) join together to form second intrinsic *kalā.ma* dwells as soul within *prakṛti* (having three qualities) which is inside *caturasra* (the form of four letters of *pa*-class which are image of Sun).

This means merger of *mana, buddhi* and *ahaṁkāra* in *prakṛti* is merger of soul only.

Though *pramāṇa* (being indicator of *sparśa* letters in *Cakra*) are the placing of *puruśa* (of the form of *mana, buddhi* and *ahaṁkāra*) not *ma* hence the transformation of *mana* and *buddhi* is *puruśa* however the position of puruśa (bestowed by *ma*) is proved to be between *pramāṇa* Cakra (two ten petal lotuses) and *pramātā* (*caturasra*); hence the *puruśa* is associated to both *pramāṇa* and *pramātā*. Hence here, "In *caturasra, puruśa* lies within *prakṛti*" is settled.

मानात्मनैव चिदचित्स्थितिरत्रचक्रे
भेदात्मके न भवतीह विसर्गबिन्दोः।
मस्यानुषक्तिरपि मुख्य समन्वयस्य
बिन्द्वेक भोगपद मातृ पुरोचितस्य।।17।।

The relation of *puruśa* represented by *ma,* with *pramāṇa* and *prameya* is done in this *sūtra.*

Grāhya and *grāhaka* (acceptor and acceptable) are inherent in *pramāṇa* stage, hence *pramāṇa* stage is of the form of two ten petal lotuses and hence they are shown as unified couple. The way *Śrī Yantra* has eight and fourteen petal two different lotuses, *pramāṇa* does not have two different figure to show *Cit* and *Acit* or *prameya* and *pramātā*. As the nature of senses (the representation of *pramāṇa*) is both *grāhya* and *grāhaka*, they are not shown separately in *pramāṇa* stage. Being subject of pervasion of *prakṛti, ma* has prime relation with *pramāṇa Cakra* but then also it does not have power of *puruśa* of *ma*. This means *ma* is not twenty-fifth letter after twenty-four letters which come together to form twelve *kalās* of sun. Now the question is, "What is the relation of *ma* with *pramāṇa Cakra*?"

Bindu pramātā has only one position in *Śrī Cakra* named *aṣṭāra* though *pramātā* is of two types discriminating investigator and indiscriminating investigator, in which discriminating investigator is *puruśa* (represented by *ma*). Hence *Bindu pramātā* must be placed in *aṣṭāra* and not in *pramāṇa* stage.

[As pramāṇa has inherence between acceptor and acceptable.]

Only *mana* and *buddhi* etc. (the transformed form of *ma*) are placed in *pramāṇa Cakra*. This is the relation of *puruśa* the *ma* with *pramāṇa* stage.

[This entire discussion is of the pervasion of Vimarśa.]

स्वप्नेस्मृतं तदनुजाग्रति सत्यकल्पं
बन्धं प्रपद्यवपुषा स्वविमर्शशक्त्या।

क्षित्या च तत्परवशोहृत्मातृभावो
मध्यन्दिनद्युमणिरेष मकार बिन्दुः ।।18।।

Being present as perception in Deep sleep, this world looks real like eternal truth in Awaken state because of experiences. This way *Cit* deceades from *pramātā* stage and *ma* becomes *madhyandina-dyumaṇi* (sun).

Writer explains how *Āditaḥ* abosrbes *Vimarśa Bindu* within it and how *Bindu* decesdes to *prameya* stage from *pramātā* stage. This world which is present mentally in Deep sleep state and appears like an eternal truth which is not true in reality. When Lord Śiva who dwells within as eternal; without any cover as indeterminatea and *cidātmaka* aquries *pramātā* stage, the wonder of vibration of *Vimarśa* is exposed externally.

Lord Śiva only becomes *Vimarśa* power and becomes mental body within and phisical body in extrinsic world and bind himself in *prakṛti* centered body and earth (physical) body while being deceaded from the postion of *pramātā* and attain *prameya* stage.

This way *Bindu* known by *ma* becomes *madhyāndiniya ākāśamaṇi* (or sun).

This means the way sun is not visible due to cover of its rays; Lord *Śiva* also is not visible when he is covered by his own intrinsic and extrinsic displays of *Vimarśa*.

यत्पादिवर्गवमुखार्णचतुष्टयस्य
सङ्कोचवर्जनमिदं खलुतन्त्रनीत्या।

तुर्यस्थितं हमुखशान्तचतुष्टयात्म
योज्यंक्रमेणबहिरन्तरभेद सृष्ट्योः ।।19।।

This *sūtra* is preamble of next chapter hence here it is told how *Visarga pramātā* (in Dream state and Awaken state cakras of Śrī Yantra) is exposed as the letters of Awaken state, Dream state and Fourth state.

Awaken state is state of *sparśa* (or contraction) and Dream state is Īśat-spṛṣṭa (or slightly contracted); when they leave their confinement, letters of Fourth state *śa*, *ṣa*, *sa* and *ha* are manifested. Here two motives are fulfilled by one activity only as per the *Tantra* i.e. the origin of *ūśmāṇa* letters (the indicator of Fourth state) happens by addition of sparśa-class and *antasṭha*-class together. Discriminating and indiscriminating Awaken state and discriminating and indiscriminating Dream states merge with each other to become Fourth state.

The entire, *sūtra* is summarized in table below:

Sl.	**Awaken state**	**Sum**	**Dream state**	**Fourth state (result of sum of two states)**
1	*pa*-class	+	*va*	*ha*
2	*ta*-class	+	*la*	*Sa*
3	*ṭa*-class	+	*ra*	*ṣa*
4	*ca*-class	+	*ya*	*Śa*
5	*ka*-class	+	*la*	*ha*

Tab. 6: Origin of letters in fourth state form the union of classes of Awaken state and Dream state

The Jāgrata pramāta ka and svapna pramātā la merge in the form of cit.

Hence to summarise, when the discriminating and in discriminating Awaken state and Dream state when release their contraction, they become fourth state.

Singulars

सर्वो हि भेदपद एव भवः पुरस्त्
त्पश्चादभेदमवगच्छति जात बोधः।
शक्तिः शिवस्य महति प्रकृतिस्तदात्मा
भेदोग्रवन्दनमतोऽर्हति भेदतत्त्वम्।।1।।

संस्थापितां पुरत एव शिवेन मायां
पश्चात्करोति यजने द्वयतत्परो यः।
सिद्धं न याति शिवसामयि? किं समूढ-
स्तस्माद्यजेत मुखतश्चतुरस्त्रबिम्बम्।।2।।

ईकार योगज विसर्ग कलास्त बिन्दुः
प्रत्याहृतं खलु विसर्गपदं कलाभ्याम्।
सद्यो जगत्सपदि संभृतभेदसिद्धिः
क्लींकार मूर्तिरनिशं मनुरभ्युदीर्यं।।3।।

येकारे कार गर्भ कलयुगलतमं मायया व्याप्तमौलिं
मन्त्रं मत्तोनुतिष्ठेदरुणमणिकृतामक्षमालां वहन्यः।
भुञ्जानोऽसौ भुजिष्याप्रकृतिकमणिमाद्याख्यया सप्रसिद्ध
सिद्धीनां सिद्धलभ्यं दशकमभवतां प्राप्य दिव्यैरिहैव।।4।।

शिवानन्देन मुनिना देशिकादेशवर्तिना।
चतुर्थं मातृकाचक्र-विवेके व्याकृतं पदम्।।5।।

First discriminating stage appears then indiscriminating stage by the virtue intellect, *Śakti* only is *prakṛti* of Lord Śiva and is his indistinct soul, hence first discrimination only must be worshipped.

Those who are follower of dualistic path and worship Lord *Śiva* first and then *māyā,* such a fool can never attain accomplishment. Hence the worship of *prakṛti* (māyā) the *caturasra* at first is important.

Bindu merges in *Visarga kalā* originated from the union of *ī*. Hence *pratyāhāra* (described or set in abridged manner) of *Visarga* happens by letters *ka* and *la*. This way soon the world is established on one stage, hence the letters of the form of *klīng* must always be recited day and night.

ka and *la* the two on whose head *i* [the indicator of *māyā* (posed within *e* and *ī*)] rests (*kling*); if such *ka* and *la* is recited by the red rosary, seeker attains the accomplishments like *aṇimā* along with liberation.

Śivānandamuni described the Fourth chapter of *Mātṛkā* Cakra*Viveka* by the grace of his Guru.

Here ends *Śrī Mātṛkā Cakra Viveka's* "The judgment of Awaken" named fourth chapter's *Sarveśvari* English commentary based on commentary of Sri Śivananda Muni.

* * *

पञ्चमः खण्डः

त्रिपुरा विवेकः

Tripura's Judgement

अक्षेषु वेद्य विलयः खलु शुद्ध विद्या
देहे तदक्ष विलयो भवतीश्वरत्वम्।
ईशो हि विश्वमय देह कृताभिमानो
जाग्रच्छिवस्य पशु जागर चक्रलग्नम्।।1।।

Conjunction of *vedya* with ten senses is *Śuddhavidyā,* when this conjuncts with body it becomes *Īśvara. Īsvara* only is Deity who dwells as body of the form of world; hence union of Awaken Śiva state and Empirical Awaken state is shown in Śrī Cakra as union of daśāradvaya (two ten petal lotuses)

The experience of *turya* happens in Awaken state, hence *turya* is called liberating Awaken state. Lord Śiva is the Lord of liberating Awaken state. The form of all doing power of Lord Śiva is known as *Īśvara pramātā* and the extrinsic state of *Īśvara* element is *Śuddhavidyā,* hence first of all *Īśvara* and *Śuddhavidyā* elements are discussed via this *sūtra*.

As per the writer's definition of *Śuddhavidyā* it is merger of vedya in senses (i.e. merger of five principle elements like earth etc. in senses of knowledge and action) is known as *Śuddhavidyā*.

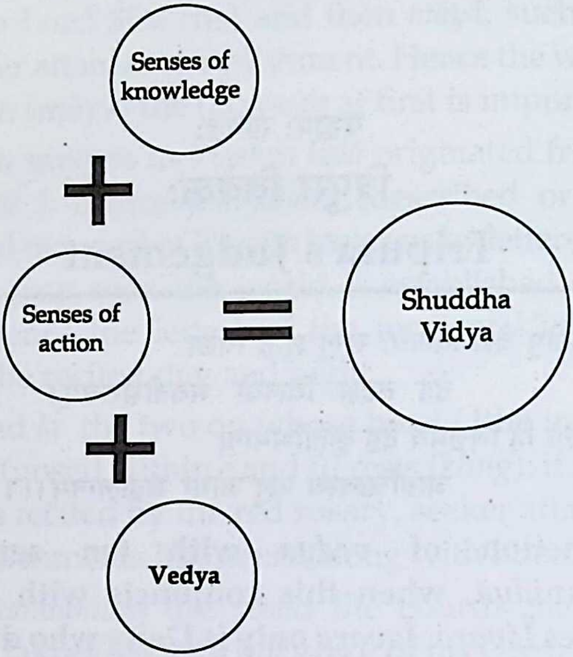


Fig 46: Origin of Śuddhavidyā

The *vedya* (exposed in extrinsic world along with extrinsic subjects) unifies with senses, in the light of senses and within senses, due to the efforts of *prakāśa* and *Vimarśa*. This way, *Śuddhavidyā* (the conjunction of *vedya* with ten senses) rises by the grace of Guru and liberates the living being. When it rises, it establishes *ahaṃ* in *vedya* subjects (which were previously known as *idantā*). Hence when *Śuddhavidyā* rises, *idaṃ* merges in *ahaṃ*.

[Idaṃ is symbolic to discrimination, Śuddhavidyā makes the seeker feel that it's only me who dwells everywhere. Idantā is the one representing idaṁ.]

In realty the experience of conjunction of *vedya* with ten senses happens in *māyā-pramātā* and not in *Śuddhavidyā*, but here it is shown for the sake of honour (ing this event).

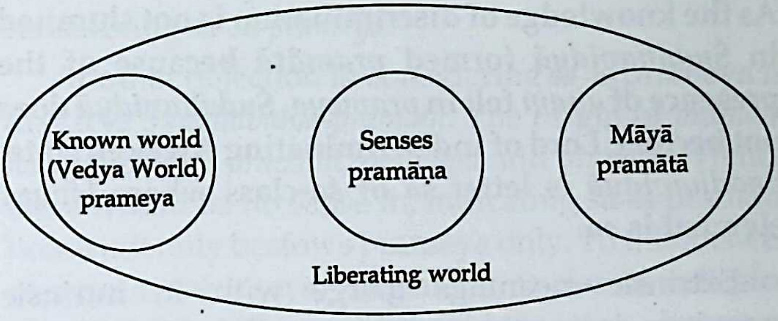


Fig.47: Liberating world with its elements

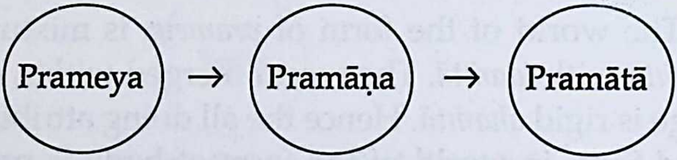
The world of the form of *prameya* is mixture of *ahaṁtā* with *idaṁtā*. The world merged within body stage is rigid *ahaṁtā*. Hence the all doing attribute of Lord Śiva, in world of the form of body is proved and the attribute of *Īśvara* to do everything is porved. As *idaṁtā* is prime in the stage of *Śuddhavidyā*, this all doing attribute does not arise in that stage. That's why, *Īśvara* element is Awaken state of Lord Śiva; hence it is attached to empirical Awaken state. *Īśvara* in the worldly body is an arrogant Deity, hence attachment of Śiva (proud of his all doing attribute in Awaken state of Lord Śiva) with arrogant living being (of empirical Awaken state) is shown by *daśāradvaya* (two ten petal lotuses) in *Śrī Cakra* which is logical.

The attachment of three states like Deep-sleep etc. with *jaḍājaḍa* etc. had already been shown earlier.

यद्वाह्यवाह्यपद मज्जनमन्तरन्त-
स्तच्चित्पदे जडपदे विपरीतमेतत्।
अक्षात्म वेद्यमिह शः स हि शुद्धविद्या
देहाविभिन्नकरणेन्द्रियमीश्वरः षः ।।2।।

As the knowledge of discrimination is not shunned in *Śuddhavidyā* formed *pramātā* because of the presence of *ahaṃ* felt in *prameya, Śuddhavidyā* does not become Lord of indiscriminating Awaken state. *Śuddhavidyā* is letter *śa* of *śa*-class where *Īśvara* element is *ṣa*.

Extrinsic meanings merge with in intrinsic meanings during the pervasion of *Cid*; this is shown below as:



Pervasion of cid

Fig.48: Merger of *matṛī*-traya during pervasion of *Cid*

Stage of *Śuddhavidyā, Īśvara, Sadāśiva* and *Śakti* named four *pramātās*, is *śa*-class. Amongst them *śa* is indicator of merger of *Vedya* in the light of senses, hence it is *prameya*.

Śa is the result of loss of contraction of *ca* class and *ya* class (indicators of *tanmātrās like word etc.*), *śa* must also be called as placed within *vedya tanmātrās*. (There is an objection) It would not be good to call it the indicator of entire *prameya*-class.

To answer this objection commentator says, "*ka*-class and *la* are indicator of *prameya*. When *ka* class and *la* merge in *ahaṁkāra* (placed within *Cid*-state) then *śa* (formed by union of *ca* class and *ya*) also becomes *prameya*; hence there is no wrong in considering *śa* as *prameya*."

Another objection in considering *śa* as prameya is that it is *Śuddhavidyā-pramātā*. The origin of *pramātā* happens from *pramātā*, *pramāṇa* and *prameya*. Hence there would be no sense in, indicating śa as pramātā because it only bestows prameya only. To this answer of commentator says, "In general, *śa*-class is indicator of *pramātās* like Śuddhavidyā etc.; however *Śuddhavidyā*, *Īśvara*, *Sadāśiva* and *Śakti* are indicator of *śa*, *ṣa*, *sa* and *ha* hence each letter is *pramātā* of one element by this treatment. Union of senses with *Vedya* is must for the accomplishment of Śuddhavidyā hence *śa* (the one which bestows the union of senses with *Vedya*) is *pramātā* of *Śuddhavidyā*.

The union of *Kārya* (united with body) and *Vedya* is must to accomplish *Īśvara* element. This phenomenon is known as *karmeṇdṛiyatva*, hence *ṣa* (the one which bestows *karmendriya*) is known as *Īśvara*.

ज्ञानेन्द्रियं स हि सदाशिव आत्मनैक्ये
स्वात्मा स्वविश्रममयो ह इतीह शक्तिः।

एतत्तुरीयपदमङ्गचतुष्टयाढ्यम्
बाह्यान्तराल पदयोः श्रितरूपसाम्यम्।।3।।

Jñānendriya are _sa_ the _Sadāśiva_ (the one unified with soul). Being the form of harmony of self and soul is _ha_ the _Śakti_.

These, with four parts are famous as Fourth state the harmony of extrinsic and intrinsic stages.

· *Jñānendriya* (the one unified with soul and the one who bestows *Sadāśiva pramātā*) is known as *sa*, hence *sa* is *Sadāśiva*.

Form of harmony between continuous *Cit* and *Acit*; (signposted by the symptoms of both body and soul and the form of resting sky) is known as *ha*. *Ha* is indictor of *Śakti pramātā*. Sky element (which is unending, resting and of the form of harmony of soul and body) is important for the sake of accomplishing the form of *Śaktipramātā*. Hence *ha* represents *Śakti*.

This way *Śuddhavidyā* etc. have been bestowed by the help of letters and then classification of subjects is done.

Now writer bestows the similarity between release of contraction of sparśa and antastha stages outside of the *śa*-class.

This Fourth state has four parts; Great-earth (with earth, water, fire and air) and *prakṛti* merge within *ha*(*Cit*). This way, it is proved that both extrinsic and intrinsic stages have four parts (*aṅga-catuśtaya*); this stage is known as *turīya* state (or Fourth state).

This state is indiscriminating form of Awaken state and Dream state i.e. four letters of Awaken state (*sparśa*-class) and one letter of Dream state (*antasṭha*) when come together and release their contraction, they become letter of Fourth state.

Sl.	Awaken state-class	Dream State-letter	Fourth state-letter	Element
1	*ca*	*ya*	*Śa*	Śuddhavidyā
2	*ṭa*	*ra*	*ṣa*	Īśvara
3	*ta*	*la*	*sa*	Sadāśiva
4	*Pa*	*va*	*Ha*	Śakti

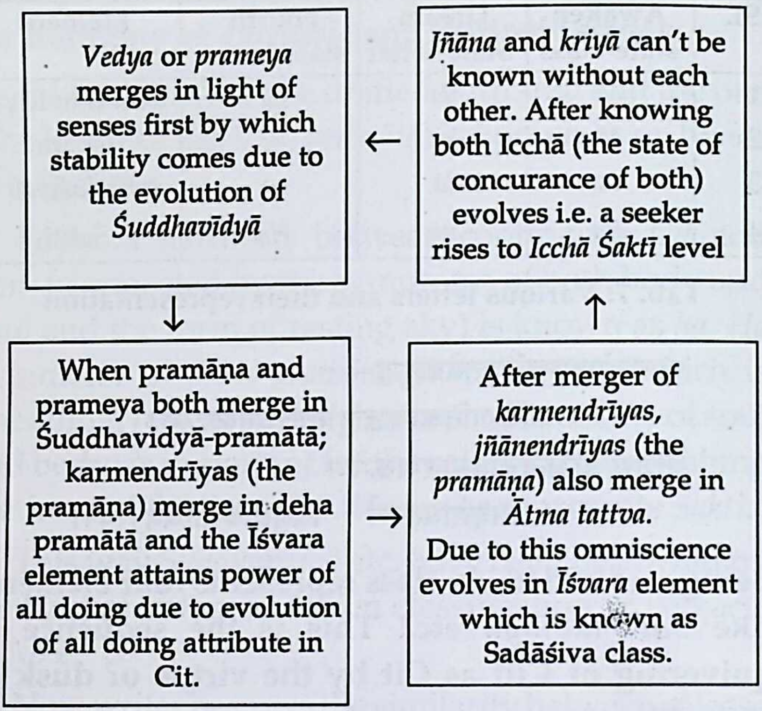
Tab. 7: Various letters and their representation

एतत्पदंपदमखण्डितमेवशुद्ध-
विद्यादिकस्यखलु तत्त्वचतुष्टयस्य।
वेद्याद्यु दञ्चितचितिस्फुरणक्रमेण
तत्तद्दशावतरणं विबुधैर्विभाव्यम्।।4।।

Being undivided, *śa*-class represents four elements like *Śuddhavidyā* etc.! This is the sequence of quivering of Citi as Cit by the virtue of dusk of *vedya*!!!

Śuddhavidyā, *Īśvara*, *Sadāśiva* and *Śakti* *śa*, *ṣa*, *sa* and *ha* though are complete and undivided but it is hard to define the *pramātā* stages (which is representation of *pramāṇa* and *prameya* etc.) in one letter only. Hence writer describes *Śuddhavidyā* etc.one by one!

When *Caitya* is about to be dissolved i.e. when *Caitya* flows towards *Cit*, first of all *prameya* is experienced. At the end of *Caitya* (or *Paśu-daśā*), when the seeker attains *viveka-dṛṣṭī* (the sight to visualize right or wrong and to see the ultimate truth) by the grace of Guru, then prameya merges in a given manner:



Vedya or *prameya* merges in light of senses first by which stability comes due to the evolution of *Śuddhavīdyā*

When pramāṇa and prameya both merge in Śuddhavidyā-pramātā; karmendrīyas (the pramāṇa) merge in deha pramātā and the Īśvara element attains power of all doing due to evolution of all doing attribute in Cit.

After merger of *karmendrīyas, jñānendrīyas* (the *pramāṇa*) also merge in *Ātma tattva.* Due to this omniscience evolves in *Īśvara* element which is known as Sadāśiva class.

Jñāna and *kriyā* can't be known without each other. After knowing both Icchā (the state of concurance of both) evolves i.e. a seeker rises to *Icchā Śaktī* level

Fig.49: Step by step rise of Seeker and evolution of elements.

[Evolution of element does not mean these elements come in to existence when the seeker reaches at any level. They are eternal, it is only that the seeker realises them once he reaches to certain level; they are eternal and are within.]

Writer has mentioned that *prameya* etc. merge with in *Śuddhavidyā* however it really happens in *pramātās* of these elements. Hence, here all four elements are signified when Śuddhavidyā is mentioned.

सा (स) दा शिवः सखलुबिन्दुमयस्तवर्ग-
तत्रेश्वराङ्गमयमान्तरधामयोग्यः।

ज्ञानक्रिये ननु शिवस्य सदाशिवेशा-
वन्तर्वहिश्च नियताङ्गिपदौ क्रमेण।।5।।

Although *sa* (evolved due to rejection of contraction of *ta*-class) is *Sadāśiva,* however there is no significance of primacy of it in Extrinsic world; Sadāśiva is part of *Īśvara* in Extrinsic world and *ṣa* (the rejection of contraction of ra) known as *Īśvara* is part of *Sadāśiva* in intrinsic court.

Ta without contraction means with *Bindu* is known as *Sadāśiva*. *Sadāśiva* element is Dreaming knowledge state. Hence it is part of *Īśvara* (action led) element in extrinsic world. *Sadāśiva* and *Īśvara* element both are knowledge and action forms of Lord *Śiva*, respectively. *Sadāśiva* is prime in intrinsic world as knowledge is prime intrinsically and is secondary in extrinsic world, hence it becomes the part of *Īśvara* element. In extrinsic world *Īśvara* element is prime as the same action is prime in extrinsic world and as *Īśvara* becomes secondary in intrinsic world as the part of *Sadāśiva*.

इच्छा प पञ्चक ब बिन्दुमयी हशक्ति-
र्ज्ञान क्रिया समपदं खलु सोभयात्मा।
बिन्दौ समुन्मिषति सर्गपदे क्रमेण
संसृष्टिरापरिसमाप्तितयोर्विभाव्या ।।6।।

***Ha* is manifested when *Pa*-class and *Va* reject their contraction and keep the *Bindu* within. *Icchā Śakti* is identical to both *jñāna* and *kriyā*. During *Vimarśa krama,* when *Bindu* is manifested in *Visarga* stage, it stays along with *Visarga* till the time it does not pervade.**

Sadāśiva is prime in intrinsic world and *Īśvara* is prime extrinsic world. Here the primacy of *Icchā-Śakti* is established as it is foundation of *Jñāna* and *Kriyā* both. *Śakti* stage is the stage of rejection of contraction in *pa* class and *va* (comprising *Bindu*), represented by *Ha*. The nature of Śakti is desirous. Equalisation of *Jñāna* and *Kriyā* is *Icchā*. *Jñāna* and *Kriyā* would not be operative if there is no *Icchā-Śakti*. The logical internal form of *Jñāna* and *Kriyā* is *Icchā*. Hence *Icchā* is prime in both intrinsic and extrinsic world.

When the *Bindu* rises in states like *Vidyā* during state of *Visarga*, it exists along with *Visarga* till the time *Bindu* does not pervade and *Bindu* exists along with *Visarga*. Hence this creation is full of *Bindu* and *Visarga*. The only thing is that some times *Bindu* pervades and pleces some times *Visarga* pervades.

When *Vedya* (lies under the light of senses) merges within *Śuddhavidyā pramātā*, then *Cit* rises. Though sense merge in *pramātā* stage but their, is lack of expertise (discrimination still exists) i.e. presence of *Visarga* still stays. Hence this stage has both *Bindu* and *Visarga*.

After this, experience of *prameya* is felt during the rise of *Cit* under the stage of *Īśvara* element. *Karmendriyas* merge in *deha-pramātā* during this state.

When senses of knowledge merge in soul *pramātā*, then soul becomes prime and the lack of expertise of seeker becomes secondary; discrimination exists as secondary in this state hence this creation is *Visarga's* creation and the quivering of indiscriminating *Cit* from *Sadāśiva* to *Īśvara* element is proved.

When *jñeya* merges in *svātma-pramātā* stage along with senses of knowledge, then *Sadāśiva* merges in *Icchā*-Śakti however some part of discrimination still stays. Hence, being state of rest indiscrimination only dwells in undiscerned *Śakti* state only.

The state of quivering of *Bindu* (associated with judgement of proportion of *Visarga's* continuation in it) is the reason behind the rise of knowledge in *Śuddhavidyā* elements. Hence the directions to worship Bindu is given by *Śāstras*.

पूर्वत्र नैव हि परोनियत परत्र
पूर्वो भवेन्नियत एव शषादिबृन्दे।
एकत्र संविदुदयेऽप्यपरत्रभासस्तस्या
इतीदमथवा समसेवबिन्दुः।।7।।

Elements indicated by *Śa* and *Ṣa* etc. does not have inclusion of next elements however previous element lies within them.

Śuddhavidyā etc. denoted by *Śa* and *Ṣa* etc. does not have essence of the elements of next stages i.e. *Śuddhavidyā* does not have essence of *Īśvara; Īśvara* does not have essence of *Sadāśiva* and *Sadāśiva* does not have essence of *Śakti;* they have elements of lower stage within them. (see next page fig. 50)

When *Saṁvita* arises in *Vedya,* then letters bestowing *vedya* i.e. Śa *Ṣa Sa* and *ha* release their contraction simultaneously due to continuous flow of rays of *Saṁvita*. This means, when *Saṁvita* arises in *Vedya,* then *pramāṇa* etc. also are enlightened by *Saṁvita*.

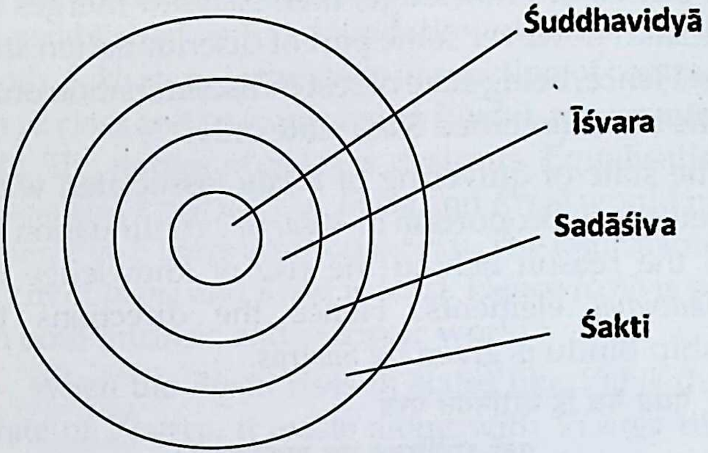


Fig.50: Layering of elements as per their primacy

This means the release of contraction is the virtue of *Bindu*. When *Saṁvita* arises in *Vedya*, contraction of all four elements releases simultaneously; hence there is no limit of time defined in the merger of these elements. This may fortunately happen immediately by the virtue of *Śaktipāta within seconds* or it may happen slowly.

जाग्रच्छिवस्य पशुजागरयुक्तदैश-
मन्तर्दशारमिह कोणगतंबहुत्वम्।
भेदोदयोल्लसितमेतदभेदकोट्यां
प्राप्नोति संग्रहमिति प्रतिपद्रहस्यम्।।8।।

The Awaken state of Śiva is merged with Awaken state of *paśu* in *Daśārayugma*. When indiscriminating stage comes into being; these various corners

of (*Daśārayugma*) merge with each other and attain indiscriminating state, this secret is bestowed here.

The indicator of *paśu*-Awaken state of *Śrī Cakra,* the *Daśāra-yugma* has various letters in it. *Īśvara* is Lord *Antaradaśāra* (the indicator of senses) however just now it had been shown that *Īśvara* is Lord of *Śa, Ṣa, Sa* and *Ha,* hence this *sūtra* is to clarify this fact.

Awaken state of Śiva is united with Awaken state of *paśu* hence the Lord of *Antaradaśāra* is *Īśvara.* As discriminations are visible in this state, *Antaradaśāra* has various angles in it.

When the indiscriminating stage arises, these various angles merge; this secret is secret of *jñāna-mārga* (cult of knowledge). This means the place of origin of this discriminating world are letters from *Ka* to *Bha* (known as *sparśa-kadmbaka*) during pervasion of *Visarga.* These twenty four letters are divided in to five parts known as *pancāngaka.* These *pancāngakas* have been placed in four *koṇa-pañcakas* (five corners) of *daśārayugma.*

[Daśārayugma means two ten petal lotuses; this means it would have total 20 corners. If 20 is divided by four, it would be five. Hence here four koṇa-pañcakas are mentioned.]

When *paśu Jāgrata* stage and *Śiva Jāgrata* stages unify, *Caturasra* with *pa, pha, ba* and *bha* becomes *ha. Ka*-class shown on *pañca-koṇa* (five corners) of *Bahirdaśāra* merges in *Ha.*

This way *Ca*-class becomes *Śa; Ṭa* class becomes

Ṣa; *Ta*-class becomes *Sa* and relation of *Ma* (placed in *Pa*-class) converted into *Ha*, is revealed.

The process of rise of *Bindu* within *Visarga* converts *Caturasra*, *Antardaśāra* and *Bahirdaśāra* into *koṇa-catuśtaya* (four corners). Those who consider letters and *Koṇas* (angles) during *Bindu* stage and *Vimarśa* stage as one, consider discriminating and indiscriminating stages also as one.

यः पार्थिवेचिदुदयः स हि शुद्धविद्या
यः प्राकृते सपुनरीश्वरता किलाण्डे।
यो मायिकं स तु सदाशिवतेति शादे-
स्त्रैरूप्यधीरिहरहस्यतमं गुरूणाम्।।९।।

The rise of *Cit* in *pārthivāṇda* (form of extrinsic senses) only is *Śuddhavidyā*. Rise of *Cit* in *prakṛtiaṇda* is Īśvara. The rise of *Cit* in *māyāṇda* is Sadāśiva. This bestowal of the secret of three forms is esoteric knowledge of Guru's cult.

Writer propounds subjects differently which are *Ciṅmaya* (eternal) in *pṛthvi*, *prakṛti* and *māyā*; the display of Senses, body and soul (the form of Śuddhavidyā, Īśvara, Sadāśiva).

"Yaḥ pārthivam":-The pervasion of *Cit* in *Pārthivānda* the form of subjects of extrinsic senses is the dawn of *Bindu* which had been denoted as *Śuddhavidyā*. As ten senses merge (along with their light) and *prameya* merge in *Śuddhavidyā*, *Visraga* ends and *Bindu* dawns.

Pa class is related to *Pārthivānda* and as per principle Ma is eternally related to *ahaṁkāra*, *buddhi* and *mana*. Hence origin of *śa* class happens when the contraction of *Pārthivānda* is released i.e. three letter of *pa*-class *pha*, bha and *ma* are the representatives of *ahaṁkāra, buddhi* and *mana* respectively and these three are eternally related to *ma-pramātā*, hence the *ma* (of the form of *Cit*) dwells is in this trinity coherently. Hence when the contraction ends in *Pārthivānda* the śa-class (comprising four letters) is evolved.

Hence this way, process of rejection of contraction in *Śuddhavidyā-pramātā* happens as per the commentator. Hence this is the state in which the rise of Śuddhavidyā starts in Empirical Awaken state which has multiple angles (Empirical Awaken state is represented by two ten petal lotuses) and is the intrinsic state of merger of *Visarga-sparśa* in *śa*-class i.e. discrimination is still left in this state. Hence *Īśvara* element only is the conjunction of empirical Awaken state and Śiva Awaken state. *Śuddhavidyā* is merely a partial conjunction as the complete discretion does not rise in this state.

Yah prākṛte aṇde:-The rise of *Cit* in *prakṛtyāṇda* is *Īśvara* element. When the rise of *Cit* happens in *prakṛtyāṇda*, then clasp letters release their contraction and become *śa*, this oniy is virtue of *Īśvara*.

ma (the letter manifested by lips) becomes *ha* when it releases its contraction; *pa also merges in ha.Pha, ba* and *bha* and *śa, ṣa* and *sa* are the representatives of water, fire and air respectively, hence being letters of same being (water etc.) *pha* etc. become *śa, ṣa* and *sa* when they lose their contraction.

Now the form of *pha* etc. is discussed under *abhāva vimarśa* as given below:

Sl. No.	Letter	Level of efforts	Representation of Element
1	*pa*	*alpaprāṇa*	Earth
2	*pha*	*mahāprāṇa*	Water
3	*ba*	*nāda*	Fire
4	*bha*	*nāda* and *ghośa*	Air

Tab. 8: Table representing various letters along with the effort behind their generation and related elements

[abhāva vimarśa: It is the discussion of lack of excess of prāṇa (or life) or efforts to pronounce the letter; as per grammar they are of two types:

- *Internal efforts: spṛśṭa, īśat spṛśṭa, īśat vivṛtta, vivṛtta and samvṛitta*
- *External efforts: vivāra, saṁvāra, śvāsa, nāda, ghośa, aghośa, alpa-prāṇa, mahāprāṇa, uddāta, anuddāta and swarita.]*

The level of existence prāṇa is higher in sky than earth etc. hence it bestowed by *Ma*.

This way *Śa*, *Ṣa* and *Sa* and *pha*, *ba* and *bha* bestow the same elements and the same is proved by commentator.

Prakṛtyāṇda releases contraction to attain the eligibility to sit on *Īśvara* stage as per the given definition, "The *Īśvara* possesses worldly nature." Similarly the rise of *Cit* in *Māyāṇda* is *Sadāśiva*. This is shown in diagram below:

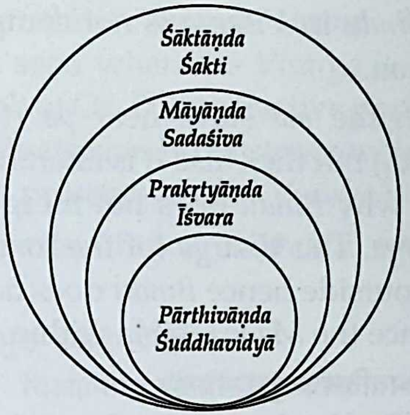


Fig.51: Various spaces and the positioning along with their elements

This representation of unity in trinity of *Pārthivāṇḍa, Prakṛtyāṇḍa* and *Māyāṇḍa* planes, to propose *Śuddhavidyā* is esoteric secret of Guru's cult.

बिन्दूदये विशति सर्ग इमं तथैव
सर्गोंदये तथम सोऽपि पदे तदन्तः।
कः स्याद्धकार हृदिलश्च बकारगर्भे
बाह्ये तु चित्प्रकृतिसर्गमुखेविभक्ता।।10।।

***Visarga* merges in *Bindu* when *Bindu* pervades and *Bindu* merges within *Visarga* when *Visarga* pervades. *Ka* becomes *Ha* and *la* merges with in *va* when *Bindu* pervades.**

***Bindu* enters within *prakṛti* during pervasion of *Visarga* however this merger is not complete.**

La (*Visarga-pramātā* of Dream state) becomes *va* and finally *ha* of *śa*-class (while losing its contraction). *Visarga* completely unifies within *Bindu* however it is not the case when *Bindu* merges within *Visarga;* this merger of *Bindu* in *Visarga* is not complete but has discrimination.

Although the *ma* stays near *pa* (the one who bestows earth) but then also it is liberator in intrinsic stage that's why *Bindu* does not merge completely within *Visarga*. The *Visarga* (of the form of earth) is manifested outside hence *Bindu* does not unify with *Visarga*. Hence the *Ma* is visible within pa-class

अन्तःपदंभवतित्तच्चतुरङ्गमैक्या-
च्चित्त्वैत्ययोः करणसीम्न्यपि भावितैक्यम्।
पञ्चाङ्गकंभवतिबाह्यपदप्रकृत्यां
चिद्वह्निगर्भकुहुरादथनिर्गतायाम् ।।11।।

Bindu has four parts and _Visarga_ has five parts during the state of _Suṣupti_. When _Visarga_ merges within _Bindu, Bindu_ has four parts and when _Bindu_ merges within _Visarga, Visarga_ has five components. The same is explained here in detail.

Bindu when swallows the *Visarga* with in it has four components in its intrinsic state. When *Bindu* pervades and *Cit* and *Caitya* become one. How does this unification happen within intrinsic state of *Cit*? (Commentator says) Everything including *mana, buddhi* and *ahaṁkāra* also merges within *Cit*. *Ka* of *Visarga* merges within *Ha*. Similarly *śa, ṣa* and *sa* (the form of Ca-class, Ṭa –class and Ta-class) when release their contraction; merge within *ha*. *Śuddhavidyā* also merges within *ha*, as indiscriminating state is singular, *Śuddhavidyā* etc. are not experienced in intrinsic state. However this *Śuddhavidyā* is felt during the pervasion of *Visarga* in extrinsic world.

Hence the three *karaṇas* (*mana, buddhi* and *ahaṁkāra*) are seen when the *Visarga* is manifested from the womb of *Cit*. Hence the five parts of *Visarga* is proved; as *Visarga* has no existence without *Cit* and *Cit's* exclusive presence within *Visarga* is visible.

The five parts of it are: *prakṛti mana, buddhi, ahaṁkāra* and *Cit*.

ज्ञानक्रियोन्मुख हकारमयाद्वयेच्छा
विश्रान्तिरन्तर्बहिर्मुखविश्रमात्मा ।
कूटाक्षरात्मतनुरेषु शिवः सुषुप्ति
विश्रान्तिरेव स विकल्पकलाल्पगन्धा ।।12।।

***Ha* the desire which faces towards *jñāna* and kriyā is soul, undivided and resting within and outside. *Kūtākṣara* bestows Lord Śiva (resting in *Suṣupti* state) with smell of tendency of his own existence).**

Ha the *Śakti* element is Lord of *Sadāśiva* and *Īśvara* elements and knowledge and action are the forms of *Sadāśiva* and *Īśvara* respectively, hence *ha* is called as place of rest of these two. Monistic *Icchā* is rest and hence this state only is called the rest.

This means *Icchā Śakti* is *kūtastha* (placed at the top) between *Jñāna* and *Kriyā*. That's why, *Icchā Śakti* is Lord of *Jñāna, Kriyā* and *karaṇa* (which is denoted by *Āgama or Tantric* epics as letter *a*). This undivided desire is known as supreme place of rest. Being away from this display (of world), this *Icchā Śakti* (power of desire) only is bestowed as the rest.

Lord Śiva is defined in second part of *sūtra* as, the one who is full of smell of his own tendency (as there is nothing but him) or merely with awareness of his being in resting *Suṣupti* (Deep sleep) bestowed by letters *la* and *kṣa*. In Awaken state, any self-inspired introvert-resting-Deep-sleep only attains *Śivattva* (Śiva-hood) by its fortune (not all) and the same resting Deep-sleep in extrinsic world becomes *Śakti* element.

नास्त्यस्तिवेत्त्युदित संशय जाग्रतीह-
सुप्तौ शिवे (भवति) जाग्रदभेदरूपम्।
ज्ञानक्रियात्मकतया प्रतिरूपभिन्न-
मेवं चतुर्विधमधिश्रित बीजमात्रम्।।13।।

There is always a doubt in Awaken state that whether there is world or not similarly this doubt is their in Deep- sleep stage also. During the Deep-sleep state of Śiva, these four types of *jñāna* and *kriyā* worlds rest in him as seed only.

The way frigid-resting-Deep-sleep (the form of *Śakti*) is the reason behind the manifestation of this world. Similarly introvert-Awaken-Deep-sleep (form of Lord *Śiva*) is seed of this world as *Śiva* is reason behind this world. This world of four types, rests as a seed in Lord Śiva, as a *kutākṣara*.

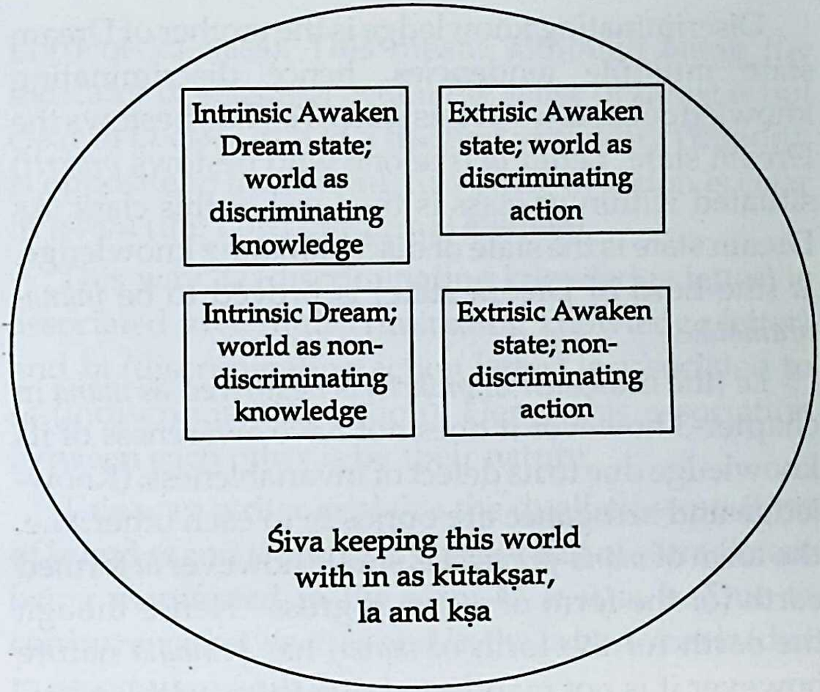

Intrinsic Awaken Dream state; world as discriminating knowledge
Extrisic Awaken state; world as discriminating action
Intrinsic Dream; world as non-discriminating knowledge
Extrisic Awaken state; non-discriminating action
Śiva keeping this world with in as kūtakṣar, la and kṣa

Fig.52: Illustration of world of four types as resting with Lord Śiva

ज्ञानं द्वयाद्वयमयं लसकाररूपं
तादृक् च कर्म क षकारमयंविदुस्तत्।
शिलष्टं पुरः स्फुरित सद्वयकोटिलक्ष
रूपं परस्परगतं च समं च कूटम्।।14।।

The dualistic and monistic form of knowledge are *la* and *Sa* and the same of *karma* are *Ka* and *Ṣa*. These are always merged within each other and *Kūtākṣara* pervades in the mid stage of them.

La and *sa* are the letters which bestow discriminating and indiscriminating world.

Discriminating knowledge is the mother of Dream state multiple tendencies, hence discriminating knowledge bestows in this state. *Ya*-class bestows the Dream state. Letter *la* (the one who bestows *prakṛti*) situated within *ya*-class is the Lord of this class. As Dream state is the state of discriminating knowledge, *la* (the Lord of Dream state) is proved to be *jñāna-pramātā*.

La (the indicator of *prakṛti*) is bestowed as *mana* in chapter-3 however it does not have awareness of its knowledge due to its defect of invariableness. (Knowledge and arrogance are opposite to each other.) I.e. the form of *mana-pramātā* is subtle however *la* formed earth (of the form of *mana*) is gross. Hence though the earth (of the form of *mana*) has *pramātā* nature however it is not manifested due to invariableness.

La is said to be within *va* in third chapter, however due to this doubt of *pramātā* nature in Va or within Ya-class, is not correct. This way knowable objects like smell etc. are the part of earth (of the form of *la*) but then doubt of possession of *kriyā-pramātā* within *la* is not possible. This means element bestowed by *la* is *jñāna-pramātā* and not *kriyā-pramātā*.

This way *sa*(the indicator of *Sadāśiva* stage) is the form of indiscriminating knowledge. Like jñāna, kriyā also is of two types (discriminating and indiscriminating) discriminating *kriyā* is *ka* and indiscriminating *kriyā* is *ṣa*. *ṭa*-class pervades in *ka*-class; due to this defect, ability to action is not clear in *ṭa*-class.On the contrary, it is clear in *Īśvara* element of *śa*-class (the

Lord of ka-class). This means although being the indicator of senses of action the sense of *karma* is not clear in *ṭa*-class due to a fraction of rigidity (Rigidity is opposite to the action); this sense of action is clear in *Īśvara* (the Lord of Karma) element.

This way, *la* (discriminating knowledge letter) is associated to *sa* (indiscriminating knowledge letter) and *ka* (discriminating action letter) is associated to *ṣa* (indiscriminating action). Hence this association between each other is by their nature.

This way writer explains the dualistic exposition of *ka* and *sa* and *ṭa* and *ṣa* in the first half of sūtra.Before being manifested in the form of *la* it is *ḷa*. Due to concurrence between *sa* and *la*; the la becomes *ḷa* (due to association with *sa*).

Before dualistic quivering in the association of *ka* and *la*, *ka* is not associated with *kriyā* and hence *ka* is *kṣa* (before quivering of dualism); i.e. *ka* tends towards destruction. These *kūṭas* (*la* and *sa*, *ka* and *kṣa*) are merged within each other.

First *la* merges in *sa* during pervasion of *Visarga* and then *sa* pervades in *la* during the pervasion of *Bindu*, hence *sa* is the seed of indiscriminating world.

In action stage, *ka* pervades in *ṣa* hence *ka* is discriminating stage and then *ṣa* pervades in *ka* hence *ṣa* is the seed of indiscriminating world. The pervasion in mid-stage is even hence this stage is steady. *Kṣa* is said to be seed because it is mixture of both discrimination and indiscrimination. Being the seed of discriminating world; a follower of cult and bright seeker, must know the institutionalisation of *kūṭa* from the words of his Guru and then investigate it.

Here *kṣa* (*kūtākṣara*-the one which highlights Śiva element) is shown here as merely a letter due to its monistic form or unity with Śiva element.

The way cow is indicated by its dew-lap or milking capacity; resting state of Lord Śiva (indicated by gross *kūtākṣara*) is indicated by letter *kṣa*. This means, by considering gross *kūtākṣara* to be the seed of Śiva element, the resting form of Śiva element does not destroy.

ज्ञानात्मजागर सुषुप्त्यवधीमकार-
कूटात्मकौ पशुशिवौ गुणकोणबिन्दोः।
श्लिष्टौ वशादिचतुरस्त्रयुगान्वयोत्थ-
नागास्त्र रश्म्युदरगौ ननु सर्गबिन्दू।।15।।

Ma is the limit of *jñānātma jāgara* of Dream state and *kṣa* is the limit of Knowledgeable Deep-sleep state. The soul (*ma*) and Śiva (*kṣa*) have been shown as seated on high place of *Śrī Yantra*; as triangle and *Bindu*. The triangle and *Bindu* (of the form of *Visarga* and *Bindu*) rest in side the octagon of *Śrī Yantra* formed by amalgamation of two *Caturasras* which have letters *va* and *la* on them.

The movement from Deep sleep to Awaken happens as per the diagram given below; letters during the state with their rank are also mentioned in diagram:

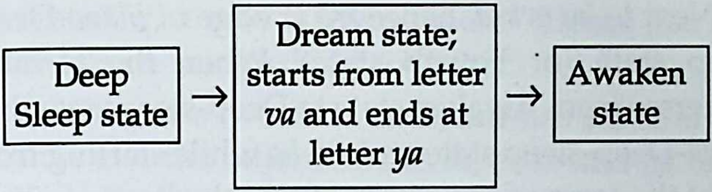

Deep Sleep state
Dream state; starts from letter *va* and ends at letter *ya*
Awaken state

Fig. 53: Movement from Deep sleep to Awaken (pervasion of Visarga) and Dream state

When the pervasion of Bindu happens i.e. during opposite movement:

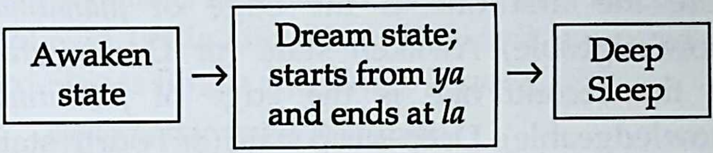

Awaken state
Dream state; starts from *ya* and ends at *la*
Deep Sleep

Fig. 54: Dream state during opposite movement

As *ma* comes after *ya*, *ma* is the limit of Dream state.

Sin

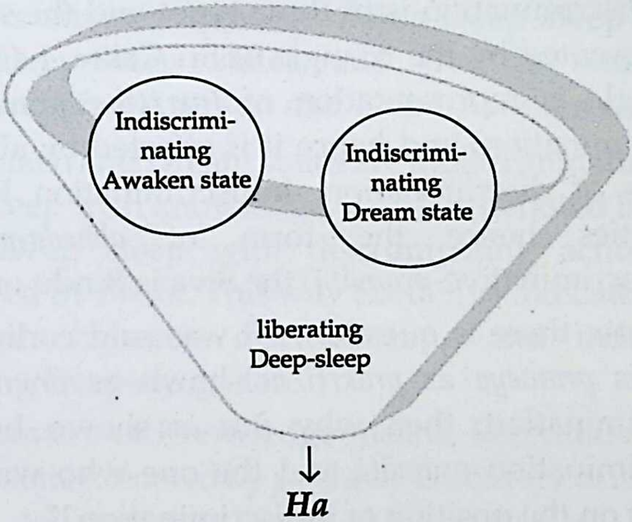

Indiscriminating Awaken state
Indiscriminating Dream state
liberating Deep-sleep
Ha

Fig.55: *ha*; the station of termination of discriminating and indiscriminating Awaken state in liberating Deep-sleep

Next to *ha* is *kṣa*, hence *kṣa* is edge of *jñāna*-Deep-sleep state (or Fourth state). When the element traverses from Awaken state to Deep-sleep state then *jñāna*-Deep-sleep state ends in *ha* while starting from *śa* (of the form of *tanmātrā*). Hence the limit of *jñāna*-Deep-sleep state is *kṣa* (situated in *ha*).

This way *ma* and *kṣa* represented by triangle and *Bindu* of *Śrī Cakra* are mingled with each other where the first one is the edge of *jñānātmaka* (Knowledgeable) Awaken state (or Dream state) and the second one is the edge of *jñānātmaka* (Knowledgeable)- Deep-sleep state (or Fourth state).

This means triangle is situated within *Bindu* and vice-versa. *Jīva* and *Śiva* are merged within each other by their nature hence their association is proved.

Discrimination is of three types and the same is represented by the triangle of Śrī Cakra, hence the triangle is representation of *Jīva* (the *pramātā* of discrimination) and hence it is effected by all three kinds of discrimination. Indiscrimination has no qualities hence the form of *abheda-pramātā* (indiscriminative-*pramātā*) the Śiva is Bindu only.

Now there is question, "It was said earlier that *Jīva* is *prameya* as *prakṛti* is shown as *pramātā* of discrimination, then why *jīva* is shown here as discrimination *pramātā* and the one who wants to climb on the position of indiscrimination?"

Commentator answers. "The definition of *pramātā* is, the one who investigates; as the *Caitya* only becomes *Cit*, it only is investigator." Hence *Jīva* and *Śiva* both are mingled in each other.

Śrī Cakra has two *Caturasras*, one has *ya*, *ra*, *la* and *va* on it and the other one has *śa*, *ṣa sa* and *ha* on it. The result of merger of these two is Octagon of *Śrī Cakra*, in which *Bindu* and triangle are posed which are Lord of this aṣṭāra (octagon). *Caturasra* (with letters *śa*, *ṣa sa* and *ha*) is the *Cakra* of rays of Śiva and the other one is the *Cakra* of rays of *Jīva*. Hence this is display of *Bindu* and *Visarga* hence it is proved that Lord Śiva is Bindu and *Jīva* is *Visarga*.

ज्ञानक्रियात्मक सुषुप्ति विबोधमध्य
संस्थौक्षमावुभयपक्षगबिन्दुसर्गौ।
सव्यापकौ तदुभयस्यतदङ्गिभूतौ
जागृत्सुषुप्तिसमवायपदेनशक्तौ।।16।।

***Bindu* is situated between *jñāna*-Deep sleep and *Kriyā*-Deep-Sleep states and *jīva* is situated between *jñāna*-Awaken and *Kriyā*-Awaken states.**

Awaken and Dream states are indiscriminating in Deep sleep with knowledge, which is denoted by *śa*-class. Deep sleep with discriminating action is bestowed by *Bindu*. This way Lord Śiva indicated by *Kṣa* rests between discriminating and indiscriminating Deep-sleep state.

Discovery of Knowledge means, Discriminating Dream state (denoted by *ya*-class). Discovery of action means, Awaken state (denoted by *sparśa*-class). This way *ma* is situated between discriminating Dream and discriminating Awaken states.

There is one more opinion on the placement of *kṣa* and *ma*, "Discovery of knowledge is symptom of discriminating Deep sleep also, hence Lord Śiva's position is said to be between discriminating and indiscriminating Deep sleep and position of Jīva is said to be between Deep sleep state (discriminative by nature and discovered by knowledge) and Awaken state (discovered by action)."

Lord Śiva the form of *kṣa* and *Jīva* the form of *ma* only are *Bindu* and *Visarga* in dualistic world; i.e. *kṣa* is Lord of *baindava* (pervading in Knowledge-Deep-sleep and action-Deep-sleep states). Similarly, Knowledge Awaken state along with Discriminating sleep have symptom of Awaken hence *ma* which has qualities of *Visarga*, is placed between them.

As they have been placed between the stages of *pravṛtti* and *nivṛtti* the body of *pravṛtti* and *nivṛtti* are *Visarga* and *Bindu* (respectively) only.

Union of Awaken, Dream and Deep sleep (the mixed stage of Awaken, Dream and Deep sleep) with *ya*-class and *śa*-class is in collective pervasion and not in limited pervasion. The reason behind *īśat-Spṛiśṭatā* is union of Awaken and Deep-sleep and as *śa*-class is subject of *īśat-Vivṛttatā* hence there is union of Awaken and Deep sleep state. I.e. Vowels and *sparśa* letters (representative of Deep sleep state and Awaken state) pervade in *ya*-class and *śa*-class; that's why the letters between *ma* and *kṣa* are called *vyāpaka*.

Hence to place Lord Śiva (denoted by *kṣa*) and *Jīva* (denoted by *ma*) (pervading between vowel and *sparśa* letters in *Śrīcakra*) in mid position is logical.

सङ्कोच पूर्ति परसीमपदोभयार्था
श्रीचक्रमध्यनिलया त्रिपुरेश्वरीसा।
त्रेधा विसर्गपदमेक विधं पदं च
बिन्दोस्तुरीयमिति बाहुचतुष्टयाढ्या।। 17।।

Śrī Tripura-Sundari* resides in the mid triangle of *Śrī Yantra,* the edge of both the extreme contraction and the completeness. *Visarga* has three stages and the *Bindu* has only one stage the Fourth state; all these stages together are four arms of *Śrī Tripura Sundari.

Pervading up to *daśāra-yugma* (the representation of Awaken state and the limit of extreme contraction) and *caturdaśāra* (the representation of Deep sleep state and the limit of extreme completeness). Union of *ma* and *kṣa* (the Lord of Centre triangle covered by *aṣṭāra*) is *Śrī Tripura Sundari*(the one who graces the central triangle of *Śrī cakra*), the Lord of entire *Śrī cakra.*

Śrīcakra has three cities, *pramāṇa, prameya* and *pramātā* in the centre of which is *aṣṭāra* formed *Cakra* which is city known as *Pramātṛpura* (the residence of Śrī Tripura-Sundari). This means coherence of *ma* and *kṣa* only is *Śrī Tripura Sundari* as she is Lord of *aṣṭāra* (also called *Pramātṛpura*).

Visarga can be classified in to three types Awaken state, Deep-sleep state and Dream state. *Bindu* is of only one type Fourth state. If there would be further classification of Fourth state, it would be called as, the one who promotes discrimination, hence this classification would not be an eternal truth. This means Fourth state is of one type only.

Cult says that *Śrī Tripura Sundari* has four arms, this is not an eternal truth; in realty four states mentioned here only are her four body parts. This truth can only be known by those who are relived from doubts by the grace of Guru.

सौषुप्त जाग्रदवहिः पद जागरेषु
तोयक्ष्मानिलमयेष्वकलात्मशक्त्या।
आत्ते चवर्ग यमयस्वगुणेक्षुचाप
पुष्पेषुपाशनिगृहीतचितात्रिवाहुः ।।18।।

Letters of ca-class & ya etc. only are displayed like Sugarcane-bow, flower-arrows and a rope in her three arms. Deep-sleep state is water due to frigidness; Awaken state is like earth due to rigidness and Dream state is like air as air is synonym of *mana*.

Deep sleep is of the form of water due to its frigidity; Awaken state is earth due to its contraction and toughness and Dream state is like air as air is synonym of *mana*.

Citi herself bears *Ikṣu-Cāpa*, *puṣpa-bāṇa* and *pāśa* formed weapons by the virtue of *a*, *ka* and *la* powers; one by one, in the sequence of Deep sleep states etc.*A*, *ka* and *la* or *akala* power is *Caitya* formed earth. Due to extreme *Caitya* (empirical state) earth has toughness in nature in which *i* dwells in the qualities indicated by *ca*-class and *ya*-class (i.e. in water, five *tanmātrās* and air). Five *tanmātrās* are dependent on earth hence they are *dharma* of earth.

Words in three states had been shown as *Ikṣu-Cāpa* etc. (sugarcane bow), the same is described as below:

Deep sleep had been bestowed as water, the quality of water is to spread sweetness, Deep sleep it is shown as *Ikṣu-cāpa* due to Sweetness.

[This logic does not look completely appropriate; it could have been said as, "Deep sleep state only is the first step of creation of this world, hence it is like launcher of this world; Bow also is a launcher of arrow hence the bow is symbolic to Deep sleep state. This bow is said to be made up of sugarcane the source of sugar because when the world is created the jīva starts loving it, this affection is symbolised by sugarcane.]

Awaken is the one which bends the *jīva*, the display of world becomes clear in this state, due to which *jīva* becomes hallucinated. Hence Awaken state is indicated by the five *kusuma-bāṇas* (flower arrows).

Dream state is swollen state, i.e. variableness is created in this state and hence it is of the form of air.In this state business of traverse happens the way it happens in air which has illusions of discrimination and indiscrimination. This only is the reason behind the bond of living being. The rope is symbolic to bond and hence this state is represented by rope.

This way, the word bestowed by *i*, *ca*-class and *ya* only are represented by *ikṣu-cāpa*, *puṣpa-bāṇa* (arrows of flower) and *pāśa* and the *Citi* being covered by *jīva* (*Cit* covered by worldly objects) is shown as earth power with three arms. *Śrī Tripura Sundari* [the Lord three states by the virtue of *Caityātmikā* (soul of Caitya)–*Sakti*] is shown having three arms.

As word pentads (dependent on power of soul of *Caitya*), only are representative of Deep sleep states etc.; *Ikṣu-cāpa* etc. have been shown as weapons.

तुर्येऽग्निधाम्निहचिता ससृणिंप्रणुन्न
चैत्यातिपश्चिभजडत्वरुजैकबाहुः ।
एवं चतुर्भुज विभाव्य चतुर्दशाङ्गा
क्ष्मात्माङ्गिनी जयति मध्यपदेऽति तुर्या ।। 19 ।।

Being place of pervasion of *Citi,* Fourth state is of the form of fire. Caitya is like an elephant suffering from great disease called frigidity. Salutations to the one who has four arms which define four directions and is known as *kṣmātmāṅginī* and sits in the centre while being turātīta-state.

This *sūtra* describes about the fourth arm of *Śrī Tripura-Sundari,* which is liberator; after describing three arms of her, which are reason behind the bondage. Being place of pervasion of *Citi,* Fourth state is of the form of fire. In this state, *Cit* element (bestowed by *ha*) is associated with *sa* (the form of *aṁkuśa*). Here *Caitya* is compared with an elephant. *Cit* does not evolve in *Caitya* due to *caitya's* frigidity, this phenomenon is called *mahāroga* (great-disease). The way *aṁkuśa* (goad) is required to make an elephant understand, *sa* (the *vimarśa* of the form of *Sadāśiva*) is required to make a *Caitya* understand the instructions. Hence *sa* is *aṁkuśa*. This *sa* (the indiscriminating *vimarśa*) is part of *Saṁvita-Śakti* (denoted by *ha*). That's why *sa* is contemplated as a weapon of fourth arm of *Śakti*.

The one who has four arms which define four directions such Śrī Tripureśwarī is also known as *kṣmātmāṁginī* (i.e. the one who adopted *kṣa* and *ma* as her body parts). She is union of *kṣa* and *ma,* i.e. these four states stand because of these two.

As it stands in the centre of Fourth state, *kṣa* is the Lord and is called seed. Similarly *ma* also stands in the centre of three optional states like Deep sleep state and hence *ma* is also called seed. As they both are the foundation of all the states, their union only is called *turātīta* state. The use of word *jaya* in *sūtra* is to glorify the excellence of this state.

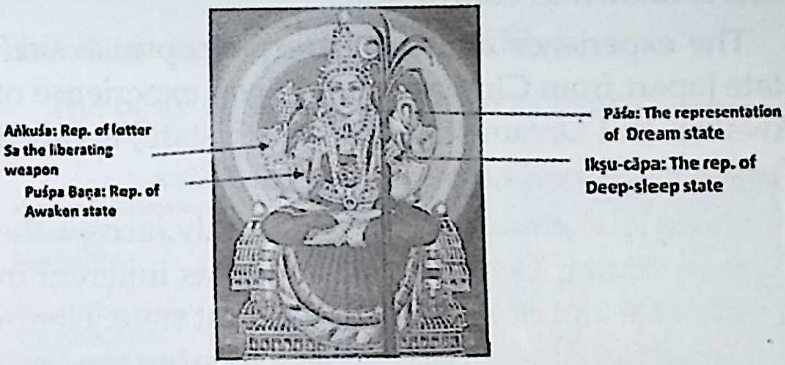

Aṅkuśa: Rep. of letter Sa the liberating weapon
Puśpa Baṇa: Rep. of Awaken state
Pāśa: The representation of Dream state
Ikṣu-cāpa: The rep. of Deep-sleep state

Fig.56: Illustration of four arms of *Śrī Tripura-Sundari,* three arms hold the weapons which bind the *jīva* in world and fourth holds the weapon which liberates the *jīva*

सुप्तिप्रभृत्युदित चैत्य विजृम्भितस्य
जाग्रत्पदप्रभृति चिद्विनिमज्जनं यत्।
तुर्यं पदं च खलु तत्रसुषुप्तिभागो
यश्चिन्मयः शिववपुस्तदतीवतुर्यम्।।20।।

Five supreme elements like sky etc. have been bestowed as five faces of *Śrī Tripura Sundari* however four states also may be used to showcase face of her. The Deity whose body part are said to be the states must have body which should not be the state however here *Turyātīta* state is said to be the body of Deity this looks contradictory; this *sūtra* clarifies the same doubt.

Discrimination is experienced during evolution i.e. in the sequence of Deep sleep, Dream and Awaken state. Experience of *Ciṅmaya* due to the merger of states in sequence of Awaken, Dream and Deep sleep state is known as Fourth state.

The experience of resting Deep sleep in Fourth state [apart from Cinmaya (Lord Śiva) experience of Awaken and Dream states of Fourth state] is called *Turyātīta* nature. This is head of Lord Śiva.

Those who consider four states only, accept the *Ciṅmaya* resting Deep sleep state but as inherent in Fourth state and not as an independent state. Hence this *Turyātīta* nature is merely not a state but the Lord of all states. As per this concept, union of *kṣa* and *ma* only is *Turyātīta* nature hence this has been accepted as bodice and not merely the state.

As per commentator, "It is ok to accept *Turyātīta* state as union of all states however to consider *kṣa* and *ma* as placed in centre position is not correct." The Commentator explains, "The way union of entire body is understood by the word body however the soul is said to residing in louts of the heart;

considering *Turyātīta* state to be union of *kṣa* and ma is logical and not that it is merely placed at any one location.

[He means, "Kṣa and ma are all pervading, they are merely shown as resting in centre of Śrīcakra.]

Again, those who consider *Turyātīta* state as fifth state consider the union of *kṣa* and *ma* as the union of all states and the life of *Śrī Tripureśwarī*.

तुर्यं द्विखण्डमभवस्यजघन्यभागो
मूर्धाऽतितुर्यमनयोरनुभूः क्षमध्यम्।
जाग्रच्छिराः स्वपनंसुप्ति जघन्यभागो-
मप्राणकः पशुरसौ विपरीत बोधः।।21।।

This sūtra explains the body of Śiva.

The body of Śiva is explained as below:

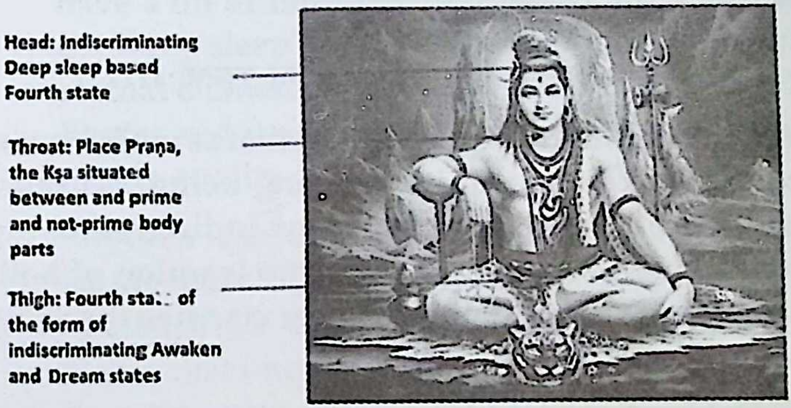

Head: Indiscriminating Deep sleep based Fourth state
Throat: Place Praṇa, the Kṣa situated between and prime and not-prime body parts
Thigh: Fourth state of the form of indiscriminating Awaken and Dream states

Fig.57: Explanation of body of Lord Śiva

Then writer explains the body of Living being in detail:

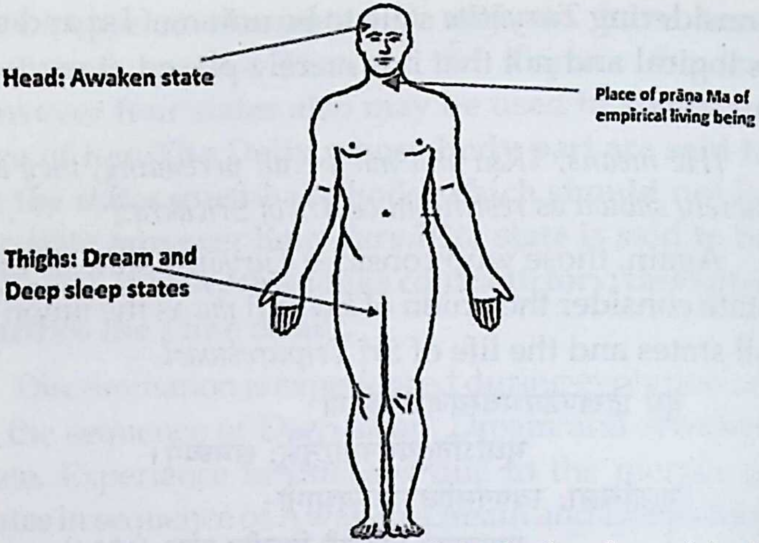

Head: Awaken state
Place of prāṇa Ma of empirical living being
Thighs: Dream and Deep sleep states

Fig.58: Schematic description of the body of empirical living being and its relation with states and *prāṇa*(*ma*)

मात्मापशुः प्रकृतिरेवतयानिगीर्णो-
हात्मापि चित्प्रकृतिरेवनिवृत्तिरूपा।
इत्थं द्विधा प्रकृतिविश्रमभूः क्षकारः
शम्भुः परः परत एव भवेत् प्रकृत्याः।।22।।

A doubt arises from description that as *ma* is bound to the *prakṛti* of empirical living being *kṣa* must also be bound to the *prakṛti* of indiscriminating world then worship of Deity who is union of both states must not be done!!! Writer clarifies the same here

Being effected by the *prakṛti* empirical living being (of the form of *ma*) is *prakṛti* only and *Cit* (of the form of *ha*) also is liberating *prakṛti* both have consequent relation.

Similarly *kṣa* also looks like of two types (because it is resting place of both evolving and liberating *prakṛti*). Being pure and introvert, *kṣa* is attached to both intrinsic and extrinsic cores. Hence being uncovered by *prakṛti* it in itself is cover of *prakṛti*, hence *kṣa* is beyond *prakṛti* and is *Para Śaṃbhu* not a living being (being covered by *prakṛti*).

Only extrinsic form of *prakṛti* (*ha*) and extreme extrinsic form (*ma*) only is slave of *prakṛti* and not *kṣa* (*Paraśaṃbhu*) hence it is venerable and so is the union of *kṣa* and *ma*.

यद्वाशिवः क्ष इह मप्रतियोगिभावात्
सौषुप्तमेव परशम्भुपदम् चिदात्मा।
यच्चक्रमध्य पदता तदधीशता च
शम्भो (स्तस्य) सदेश्य गुणगन्धितयार्च्यभावात्।।23।।

As *kṣa* competes with *ma*, it is must that it would have a bit of impurity in it, hence pure *nirvikalpa Cit* Deep sleep's state (the *Parama Śaṃbhu*) only is eternal element. As *Śaṃbhu* sits on the centre of *Śrī Yantra* and it only is Lord of it, he is venerable due to this quality.

A few intellectuals think that as *kṣa* competes with *ma*, there is a chance of frigidity in it, hence only pure *nirvikalpa Cit* Deep sleep state is eternal element. Hence that only is eligible for worship.

As *kṣa* and *ma* are attached to each other and pervade within each other, *kṣa* (or Śiva) has defect of tendencies and not in *Parma Śiva*. '*Cidātmā Ciṅmaya* Deep sleep state' only is *Paramaśiva*, hence he only is venerable.

[Cidātmā: The soul of Śiva. Ciṅmaya: The one dwelling in Cit; eternal truth. Both words are used here as adjective to glorify the Fourth state.]

Commentator counters to these facts and say, "Even the *Cit* Deep sleep also has multiple tendencies within it, if multiple tendencies are proved in it, then frigidity in eternal element would come up. There is no use of worshipping the frigid elements, hence supreme element with a bit multiple tendencies is eligible for the worship."

As *kṣa* is situated in the centre of *Cakra* and it is Lord of *Cakra,* its eligibility to be worshipped becomes clearer.

Kṣa is the indicator of *Śaṃbhu,* hence according to the cult *Śaṃbhu* also sits in the centre of *Cakra* as *kṣa* does and hence the headship of *Śaṃbhu* only is proved.

[The statement should have been, "As Lord Śaṃbhu and kṣa are same, when it is said that kṣa sits in the centre of Śrīcakra, position of Śaṃbhu in the centre of Cakra along with his Lordship is already proved.]

Eternal element (Lord *Śaṃbhu*), is worshipped because of his qualities and not due to the fact that he has no qualities. This proves his position in the centre of *Cakra* as per the cult.

[This sūtra supports worship of saguṇa Śaṃbhu and not nirguṇa worship. Tendencies here are like a defect]

चन्द्राग्निभुक्छसिभुगग्निरथः समस्वं
भानुः पदेपदइदंत्रितयं स्वरादौ।

खण्डत्रयात्मकमखण्डपदं च तद्वत्
तद्विश्रमः प्रतिदशं समसंख्यतैषाम्।।24।।

Moon pervades in Fire and Fire pervades in Moon; Sun is even level of Moon and Fire. These three stages dwell in vowel like *a* etc. Vowel class also has three parts like Sun, Moon and Fire and the *Akhaṇda* stage is like it only. It is also known that the dates are equal in these three stages.

Time management is determined done in this *sutra* while bestowing various repeating stages as dates. Fifteen dates of *Śukla pakṣa* and fifteen dates of *Kṛśṇa pakṣa*, total thirty dates keep repeating. As per *Yoga* cult, the number dates and stages are equal in stages (of the form of dates).

It had been proved in two *sutras* that manifestation of world is done by five supreme elements, according to the stage which is active. It is explained as, Moon (of the form of water) is of the form of Deep sleep state; fire (of the form of brilliance element) is Dream state; sun (of the form of air) is Awaken state; *prakṛti* (of the form of earth which has three qualities) is the form of Fourth state and *puruśa* (of the form of sky) is *Turyātīta* state (resting state of *prakṛti* and the seed of entire creation).

Although there are various *Kalās* in the nature of Deep sleep etc. however they originate within five elements only, hence each state has five subsidiary states within it also.

For ex:

- *Suṣupti-Suṣupti* has nature of water element.
- *Suṣupti-Jāgrata* has nature of air.
- *Suṣupti-svapna* has nature of fire.
- *Susupti-turya* has nature of earth.
- *Suṣupti-Turyātīta* has nature of sky.

This way one must know about the states and its parts.

This way, if five states within Deep sleep, Awaken and Dream states are counted together, it would be total fifteen. Hence these fifteen states are fifteen days of *Śukla pakṣa*. In liberating world, elements of evolving state become liberating, hence fifteen days of *Kṛśṇa pakṣa* evolve. Moon waxes in evolving world and wans in liberating world.

As per literal meaning of *sutra*, Moon and Fire pervade in each other, hence both fire and Moon are of the form of Fire. Fire does not accompany the Moon and vice versa in all states, however if this is accepted then as Fire would annihilate the Moon in all states during evolution and their would be loss of *Śukla pakṣa*.

The even state of Fire and Moon is Sun.

Being the bundle of this creation, Sun, Moon and Fire exist in three stages like vowel, *Sparśa* and *vyāpaka* letters. The amorous of letters is also like Sun, Moon and Fire.

Akhaṇda stage is of the form of earth (the synonym of *prakṛti*). Being collection of three qualities, stage of *prakṛti* is *akhaṇda*. This stage also rests in sky (as Moon etc. do). Sky means *svātma tattva* (the self being). This state also is eternal in all stages the way five sub-stages are. The count of dates in these stages must also be considered equal.

भेदाविभेद समता तनुभिः सुषुप्तिः
स्वप्न प्रजागर पदैस्त्रिगुणी कृताभिः।
पृथ्व्यादिखान्तर्तिथिभिर्ननु शुक्लपक्षः
कृष्णस्तु जागरपदादिक तन्निवृत्या।।25।।

Discriminating, indiscriminating and dual natured Deep sleep, Dream and Awaken states when are multiplied with five elements like earth etc. in the sequence of evolution then dates of *Śukla Pakśa* evolve and the multiplication in the sequence of liberation result in dates of *Kṛśṇa pakśa* the liberating state.

States merge in Fourth state during liberation; similarly if the liberation of dates also is accepted, then *Kṛśṇa pakṣa* is evolved. This way, as per *Siddha* cult, *cchapta* eyed man is proved to be *Kāla pañcātmaka* (the time with virtues of five elements); by the association of judgement of time.

देहात्मिका प्रकृतिरेव पराविमर्शा
सैव प्रवृत्ति विनिवृत्युभयादिभूता।
वागर्थ मिश्रवपुरिन्द्विनलार्यमत्रय्ये-
कैकयुक्त्रिपुटिका नवमूर्तिरेका।।26।।

***Prakṛti* in bodice only is *Parā Vimarśa*; evolution, liberation and both (together) are her amorous only.**

Her form is mixture of *vāka* (sentence) and its meaning and with three forms each of *tripuṭi* she is *Navamūrti*.

The count of various stages of *Mahāprakṛti Parātmika Vimarśa Śakti* is, nine. Hence as per *Samaya Siddhānata*, image of *Vimarśa-Śakti* is *Śrī Cakra* the one with nine triangles.

Body formed *Prakṛti, the Parā Vimarśa* only is liberation, evolution and dual state and hence *Prakṛti* only is the foundation of this world.

Body formed *Prakṛti* means, three states of *Śrī Tripureśwarī* like Awaken state, Deep sleep state and Dream state, are the body of *Prakṛti*. Prakṛti only is of the form *vāka* (which has attribute of making its essence, flow everywhere.)

The form of *Prakṛti* is a mixture of *Vāka* and meaning. She is called as *Parāvāka* but it does not mean that she is merely sound however the base of everything is sound. The word has meaning within, hence *Prakṛti* is word, meaning and dual mixed form (both word and meaning together).

[There are four types of Vāka: Parāvāka, paśyanti Vāka, madhymā Vāka and Vaikhari Vāka. Parāvāka is at a top of all. It is the form of Śrī Tripureśwarī where the latter mentioned three are the expansion of first one.]

There are three forms of *Parāśakti* present as word; *prameya, pramāṇa* and *pramātā*, hence she is called *Śrī Tripura Sundari*. As these *prameya* etc. have Moon (the form of evolution), Fire (the form of liberation) and

Sun (which has dual nature), *Śrī Tripura Sundari* though has one form in resting state however in *Vimarśa* state they become nine. Hence the *Śrī Yantra* is divided into three parts where each has three further parts for example, primacy of *Visarga*, primacy of *Bindu* and the primacy of both *Bindu* and *Visarga* in *Caturdaśāra* (the *Suṣuptipura*; city of Deep sleep, present as *prameya* due to frigidity). Similarly *daśāra-yugma* (the *Jāgratapura* of the form of *pramāṇa*) and *aṣṭāra* (the *svapnapura*, of the form of *pramātā*) also are divided into three stages viz. primacy of *Visarga*, primacy of *Bindu* and the primacy of both *Bindu* and *Visarga*.

This way division of *prameya*, *pramāṇa* and *pramātā* into nine parts is shown as nine *Cakras* of *Śrī Yantra*. These nine types of amours (representing various states) in the form of *Cakra*, is the image of *Śrī Tripura Sundari*.

चैतन्यता च जडता च विमर्श चित्यो-
स्तुल्या यद्विन्द्वनलयोरुभयंतदिच्छा।
स्यात्कर्म चावगलितं तु मिथोजडज्वात्
ज्ञानं तयोः समपदं च तथा द्विरूपम्।।27।।

Frigidity and cognizance both dwell equally in *Cit* and *Vimarśa*. Desire of both are associated with Moon and Fire. Both are action and the doer of action and both are of the form of *jñāna* due to equality.

It was told that only *saguṇa* form of Lord Śiva must be worshipped. As the frigid form of him is not eligible for worship. Later *Śrī Tripura Sundari* (as

Śrīcakra) is said to be eligible for worship. Hence here again a doubt arises whether to worship her or to not worship her! To clear this doubt writer proves that both Śiva and Śakti are eligible for worship; in this *sūtra*.

Frigidity and cognizance are equally existent in both *Vimarśa* and *Cit*. As both frigidity and cognizance are two opposite attributes, their existence together is a miracle. This miracle is due to the pervasion of *Cit* and *Vimarśa* in each other. *Caitanya* (cognizant) is pervasive and frigid lacks in it, the above mentioned miracle exists in them also eternally. Hence it is proved that *Prakaśa* and *Vimarśa* both are associated with *Icchā*, *jñāna* and *Kriyā*.

Moon is frigid *kṛiyā* and fire is throbbing and of knowledge form. As the *icchā* dwells in between them, *icchā* has nature of both, *jñāna* and *kriyā*. Hence the form of desire of both is proved to be Moon and Fire. When *Prakāśa* pervades, its desire is Fire and when there is lack of light (state of *Vimarśa*), form of desire is Moon.

Although the form of desire of *Vimarśa* is Moon, however when *Vimarśa* pervades desire shines like fire. On the contrary when *Vimarśa* lacks (state of *idaṁtā*), fire adopts the frigid nature of moon and hence here fire is of the form of moon. Hence it is proved that as the form of desire of *Vimarśa* is fire only (during pervasion and lack of *Vimarśa*) and *Vimarśa* is *ajaḍa*.

This way, by proving the desire of *Prakāśa* and

Vimarśa as moon and fire, their dual nature is proved. This way both *Prakāśa* and *Vimarśa* are *jñātā, jñeya* and *jñāna*. As both *Prakāśa* and *Vimarśa* have dual nature and pervade each other, both are doer of action and both are action. Both are subjects of each other. Hence due to this equality both are of the form of knowledge. Both *Prakāśa* and *Vimarśa* are knower and knowable for each other and both are knowledge.

Hence it is proved that *Prakāśa* and *Vimarśa* have all kinds of equality between them. Hence it is not possible to bestow the frigidity in both *Prakāśa* and *Vimarśa* and both are *Caitanya* (cognizant).

पक्षद्वयेऽपि परिवृत्तिवशात्रयाणा-
मिच्छादिकत्रितयताप्रतिधामधाम्नाम् ।
षट्स्वत्रवृत्तिसु च कारणकार्यतास्या-
द्विन्दुक्षयोर्मभबोः पफवर्ग (र्ण) योश्च ।।28।।

Each section is of the form of *Icchā, Jñāna* and *Kriyā* due to its revolution in both sides (right and left). Six such states have action and reason between them. *Bindu* is related to *kṣa; ma* is related to *bha* and *ba* and *pa* and *pha* are related to each other.

Each section of *Mātṛkā Mahāmantra* (the one which has vowels, clasp and *Vyāpaka* letter sections) move in both sides. (Please ref. sūtra-1.17) I.e. amongst these three sections any one of them may be called as first section, middle section or last section. Due to this wonder, relation of *kārya-kāraṇa* (action and reason) within sections, each state has essence of *Icchā, Jñāna* and *Kriyā*. Anyone may be considered first (it would be *Icchā*) similarly if it is said to be second one (it would be *Jñāna*) and if it said to be last one (it would be *Kriyā*). If we consider that *Mantra* traverses in both right and left side, it would have six states. Amongst these six each is action and reason for each other. This way, the *kārya-kāraṇa* relation between *Bindu*, *kṣa*, *ma*, *bha* and *ba* and *pa* and *pha* are related to each other:

- *Bindu* of vowel-class has *kārya-kāraṇa* relation with *Kṣa*.
- *Ma* (or ma of *vyāpaka* class) has relation with *bha* and *ba* the letters of clasp-class.
- *pa-pha* has mutual relation with *Visarga* ɔf vowel-class.

The flow of Mantra of each section, starts from the heart (which owns life) and the heart only is place of Bindu and *Visarga* i.e. *Bindu's* movement towards *Visarga* (during evolution) and movement of*Visarga* towards *Bindu* (during liberation) happens in the heart only. Hence the *Bindu* and *visarga* of Vowel-class are represented by *pa*, *pha*, *ba* and *bha* (those who bestow *prakṛti*, *ahaṁkāra*, *mana* and *buddhi* in *caturasra*).

It means *pa* and *pha* reside in *Visarga* and *ba* and *bha* reside in *Bindu* and *ma* and *kṣa* of *vyāpaka* class reside in*Visarga* and *Bindu*. In this situation:

- After plunging in *vyāpaka*-class,when revolution starts from *Bindu* and ends on *Kṣa* (regular movement), *kṣa* is *kārya* and *Bindu* is *kāraṇa*.
- When revolution starts from *Kṣa* and ends on *Bindu* (reverse movement), *Bindu* is *kārya* and *Kṣa* is *kāraṇa*.

Similarly *Visarga* is *kāraṇa*,when revolution starts from *Visarga* vowels and ends on *pa* and *pha Visargas* where *pa* and *pha* are *kārya*. Vowel *Visarga* will become *kārya* and *pa* and *pha Visarga* will become *kāraṇa* during reverse revolution.

Same way, *ba* and *bha* of clasp class (both *Bindu*) when revolve to move towards *ma* of *vyāpaka* (form of *bindu*), *ba* and *bha* become *kāraṇa* and *Ma* become *Kāraya*; during reverse movement *ba* and *bha* become *kāraṇa* and *Ma* becomes *kāraṇa*.

As per the opinion of cult, *Bindu* formed by union of vigorous *Bindu* and *Kṣa* is pure. *Visarga* created by the union of *Visarga* of vowel and *pa* and *pha* is pure. *Bindu* formed from *ma* and *Visarga* formed from the union of *va* and *bha* have impurity.

As anyone can be *Prameya*, *Pramāṇa* and *Pramātā*, anyone can be foundation during the movement, here there is no first or second in sequence. This principle is accepted on the basis of the experiences of *Siddhas*.

It is practically realised that when the pot quivers, then *pramāṇa* (the eyes) quivers and sight-*pramātā* quivers. Hence a few consider the quivering of pot as prime, a few consider quivering of eyes as prime and a few consider quivering of *pramātā* as prime. This is as per expertise of the preceptors. On the contrary, *Siddhas* say that it would be correct when the one would accept sum of above mentioned three principles, which were used to explain the quivering of pot etc. due to the wonder of *Prakāśa* and *Vimarśa*.

[Means to consider all the three principles as prime only is logical.]

चन्द्राग्निविश्रमणयोः स्वरयादिधाम्नोः
र्विश्वस्य बीजदशयोः प्रथमे पदे चिद्।
चित्ये निमज्जति परत्र चितौ तु चैत्य-
मेतत्समस्तमुभयोल्लसिते तु भानौ।।29।।

Mātṛkā Mahāmantra had been proved as,"It has three parts; *svara*-part, *sparśa*-part and *vyāpaka*-part. Followers of *Śākta*-cult consider worship of *caturasra* (the form of Deep sleep and representatives of vowels) as prime; Saivāitas consider *vyāpaka* part (the form of *Cit* which dwells in *Caitya;* form of Dream state and the representative of Śiva element) residing in *aṣṭāra* as prime for worship. A few thoughtless seekers think that the ten petal lotus (*sparśa* letter's and Awaken state's representative) must not be worshipped (they doubt that this is the representation of *paśu* state) however this cult says that this Awaken clasp-class only is primary part for worship.

The form of *Śrī Yantra* is of the form of Moon, Fire and Sun. Moon is represented by vowel class hence the place of rest of Moon (the form of *Visarga*) is said to be vowel-class.

Ya-class is representative of fire and the rest place of fire is *vyāpaka* class.*Cit* merges in *Caitya* in *svara*-class hence here only *Caitya* rules. *Caitya* merges in *Cit* in *vyāpaka*-class hence here *Cit* rules. This world is of the form of *Prakāśa* and *Vimarśa* and hence being the resting place of world, *Cit* and *Caitya* both are the seed of this world.

Cit merges within *Caitya* in vowels and hence *Cit* is not visible and *Caitya* merges within *Cit* in vyāpaka-class and hence *Caitya* is not visible in this state. This way both vowel and *vyāpaka* class are unified states. When the Sun (the even state where both *Cit* and *Caitya* pervade together) is prime, then both *Cit* and *Caitya* are visible in the clasp-class (the representative of Sun). Hence the state of view of both *Śiva* and *Śakti* together are *Jāgrata Cakra* only which can be worshipped worship, this is opinion of cult.

इन्दौच हव्यभुजिचोदरसीम्नियत्स्या-
च्चक्रद्वयं चिदचिदभ्यवमर्दरूपम्।
बिम्बद्वयीयुगलमेतदशीतिभानो-
र्बिम्बस्थले हि चतुरस्रतयासमस्तम्।।30।।

The *Caitya* (of the form of *Cit*) residing in *caturdaśāra* (the moon) and *Cit* (of the form of *Caitya*) residing in *aṣṭāra* (the fire); both Deities are shown together in *caturasra* (the foundation of two ten petal lotuses).

Caturdaśāra is said to be Moon and *aṣṭāra* is said to be fire. Both *caturdaśāra* and *aṣṭāra* have two *Cakras* each; within. *Caturdaśāra* has two *Cakras*: *aṣṭāra* (the form of *Cit*) and sixteen petal (the form of *Caitya*).

This way *aṣṭāra* has triangle (form of *Caitya*) and *Bindu* (form of *Cit*). The *Cit* and *Caitya* of both *cakras* enchroach each other. I.e. enchroachment of *Cit* over *Caitya* and *Caitya* over *Cit* is natural. *Caitya* (of the form of *ṣodaśāra*) pervades in *Cit* (of the form of *aṣṭāra*) hence sixteen petal lotus is placed outside eight petal louts. As *Bindu* pervades over triangle (the *Caitya*) in *aṣṭāra* hence the triangle exists as rays of *Bindu* outside *Bindu*; this way is the arrangement of two images.

This couple of sixteen petal lotus and eight petal lotus along with couple of Bindu and triangle are the form of caturasra. This *caturasra* (mentioned as *pa-class*) is placed in two ten petal lotuses as the image of Sun.

As existence of *caturasra* is proved using: *ṣodaśāra, aṣṭāra, trikoṇa and Bindu; caturasra* is prime and it must be worshipped first.

तस्माच्चतुष्पदमिदं चतुरस्रबिम्बं
चिच्चैत्यनिर्जरसरिद्यमुनाप्रयागः ।
अर्च्यः भवेत्प्रथमतोऽथतदङ्गभूत-
चिच्चैत्यचक्रयजनं त्वितिपूर्वतस्तत् ।।31।।

***Catuśpada* is the image of *caturasra*. *Cit* and *Caitya* are like *Gaṅgā* and *Yamunā* and *Caturasra* is like *Prayāga*. *Caturasra* also is part of *Cit* and *Caitya* and hence it must be worshipped first.**

It is proved in last *sūtra* that *catuśpada* (image of *caturasra*) is place of union of four Deities. *Gaṅgā* and *Yamunā* are the form of *Cit* and *Caitya*. Water of *Gaṅgā* is as pure as *Cit* and water of *Yamunā* is like *Caitya*. The way *Caitya* is dull due to impurities of this world water of *Yamunā* is blue hence *Caitya* is called *Yamunā*. Confluence of *Gaṅgā* and *Yamunā* happens at *Prayāga*; when one baths in confluence of *Gaṅgā* and *Yamunā*, he experiences God. This way worship of *caturasra* which is of the form of *Prayāga* must be done first.

The complete sequence is as given below:

1. *Caturasra.*
2. *Aṣṭāra*
3. *Caturdaśāra*

Caturasra Cakra is ascertainment of two ten petal lotuses but the couple is ray and *caturasra* is image, as image *Cakra* can't be within Rays of *Cakra*; *caturasra* is shown outside.

> अन्तःस्थमेव चतुरस्त्रमुषर्बुधेन्द्वो-
> रर्कात्मकं चिदचिदुद्भवमेतदम्।
> एवश्च सत्यपि जडाजडसारमेतत्
> प्रागेव पूज्यमिति पूर्णपदे कृतं तत्।।32।।

***Caturasra* of the form of sun is between Fire and Moon, hence it is proved as the part of fire and moon. In order to prove that it must be worshipped first it is shown as complete stage by Ādi Śiva because it is gist of *jaḍājaḍa*.**

As per opinion of a few intellectuals the addition of the Awaken state (shown as *caturasra cakra*) in outer periphery of *Śrīcakra* is derived while keeping pupils in mind but it must not be followed by proficient seekers. Hence worship of *caturasra* placed in the mid must only be worshipped.

Writer says that outermost *caturasra* must be worshipped first, hence the commentator abandon such defects of thought here.

Place of *caturasra* (described as between Fire and Moon or eight and fourteen petal lotus) is placed in the end of two ten-petal-lotuses. Hence it is not good to doubt on the contrary part of placement of *caturasra* in *bāhyadeśa*.

Being within Moon and Fire, Sun is its part; *caturasra* is of the form of Sun, hence *caturasra* also is the part of Moon and Fire. As *caturasra* is gist of Moon and Fire (the *jaḍājaḍa*) to prove its first worship, first Siddha Lord Śiva had shown it as complete stage of *Srīcakra* (the *bāhyadeśa* of *caturasra* is said to be complete stage).

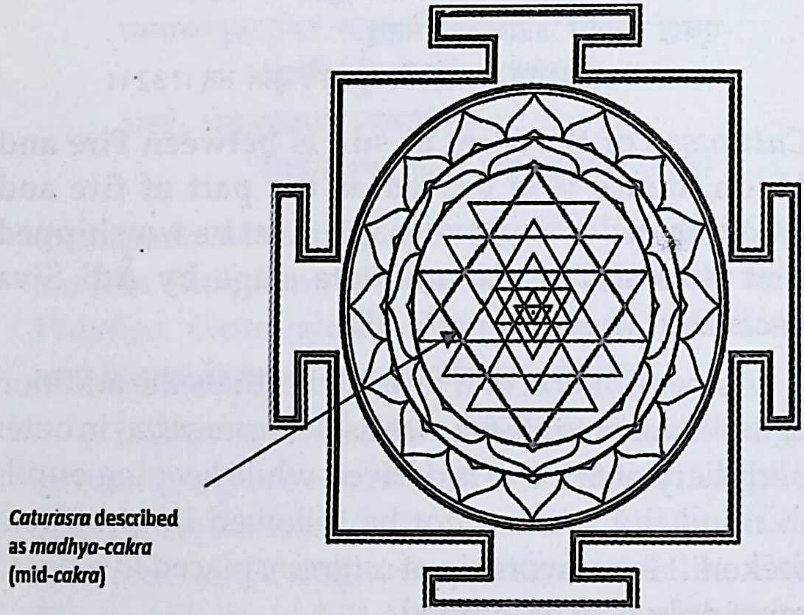


Fig.59: ***Catursara*** **described as** ***madhya-cakra***

Those who worship *caturasra* called middle-*cakra* first, consider it seed. The say that the way seed is prime amongst root, seed and sprout; *caturasra* is prime amongst *caturasra*, *caturdaśāra* and *aṣṭāra*, hence it must be worshipped first.

Those who consider that above statement is for the sake of wellbeing of immature pupil only, consider the above statement as merely the sermon.

In short, eight and sixteen petal lotuses are placed in the centre of fourteen petal lotus and these two *Cakras* are placed within *caturasra* (indicator of two ten-petal-lotuses). Hence fourteen and eight petal lotuses must also be worshipped the way *caturasra* is worshipped. It means, the production of *caturasra* is done for the sake of pupils because sixteen petal lotus is indicator of fourteen petal lotus and eight petal lotus is indicator of *aṣṭāra*.

This means, all the states i.e. Deep Sleep state, Awaken state and Dream state are eligible for first worship.

Fourteen petal lotus (the *Suṣupti Cakra*) is shown in the outer part of *Śrīcakra*, hence it must be worshipped first.

The followers of cult accept the reverse sequence of worship, hence they accept the primacy of Dream state. Those who accept the primacy of Awaken state situated between Deep-sleep state and Dream state as seed; consider the primacy of periphery situated outside *caturasra*, *ṣodaṣadala* and *aṣṭadala*. Hence these worshippers must worship the outer most *caturasra* and not the one which is placed in the mid.

Again outer *caturasra* of Awaken state is prime for those who are immature seekers, the contemplation of it is merely for the sake of bringing in proficiency in the pupils.

[No reason is given, how it would make the seeker proficient. It seems that there was some sort of practice followed at the time this commentary or Book was written, which is not mentioned here to avoid the lengthening of epic or to hide some aspects.]

All States of *Śrīcakra* are prime for proficient pupils.

[Commentator had given opinions of various cults here and concluded that all the states are prime in Śrī Yantra. He countered the opinion of writer also.]

इति परमरहस्यं मातृकार्थस्वरूपं
स्फुटतरमुपदिष्टं चक्रराजाभिनीतम्।
लगति यदयमर्थः शक्तिविद्धेऽन्तरङ्गै
न तु पुनरपरत्र प्रत्यवायो (ऽस्ति) न तन्मे ।।33।।

This supreme secret of Matṛkā residing within Śrī Yantra is told by the loudly here. If the same is owned'within' which is pierced by *Śakti*, then neither me nor anyone would be a hurdle.

Here ends *Śrī Mātṛkācakra Viveka*'s "Tripura's Judgement" named fifth chapter's *Sarveśvari* English commentary based on commentary of Sri Śivananda Muni

* * *

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About Author

Giri Ratna Miśra, is an Electronics and Communications engineer by qualification and an ex-IT Executive of an MNC. Being initiated by the great social reformer and Saint of India, Aghoreśvara Bhagvāna Rāma Jī, he is now involved in serving his Deity under the guidance of his able Guru. Being born in Varanasi as a son of Smt Padmā Miśrā and Śrī Rāghvendra Miśra, he has taken up a responsibility to spread the pragmatic message of Tantra to society; so that Tāntrika diaspora may convert into mass. He may be reached out at: giriratna@live.com

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(An authoritative scripture on philosophical and worship aspects of Śrī Baglāmukhī as mentioned in Vedas, Upaniṣadas, Purāṇas, Śrī Durga Saptaśatī and Tantra)

By: Giri Ratna Miśra

Beyond the limits of time when there was not even time at all, there was Only one and you may call him Śiva, Viṣṇu or Brahmā; he was enlightened by his divine throb vibrating within him. When he wanted to create this world, his divine throb made him a living being. As he was made living being, his throb known as the Mahāciti became Citta of him. This entire exercise is not merely a myth but is the story of origin of this world, which may either be called as big-bang.

This transformation of Mahāciti as Citta is not an incidental activity but is the effect of great weapon called as Brahmāstra. Being known to the world as Parābhaṭṭārikā Bhagavati Śrī Bagalāmukhī, she only is Brahmāstra. It is not an imagination of any devotee, it is what Vedas, Purāṇas and Tantras say.

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